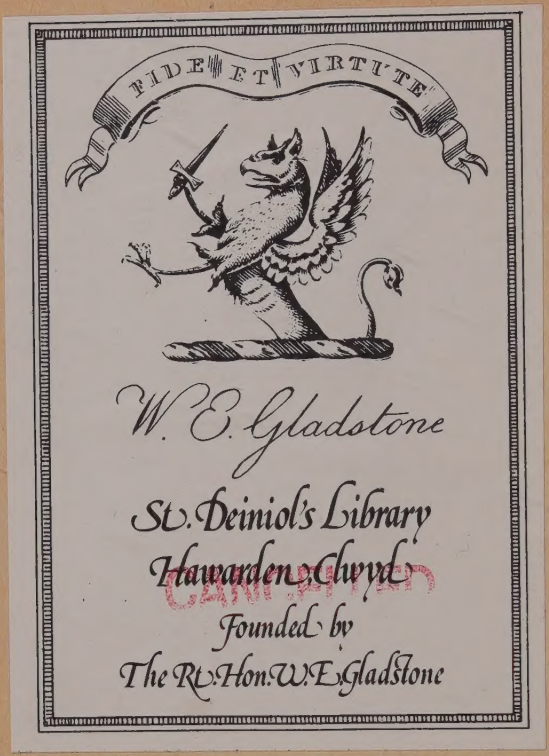
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To Major Tyrell,
in memory of his visit to
St. Isidore's College of the Irish
Franciscans, Rome, with the
compliments of its present
Guardian,

Fr. Hubert Duiver O.F.M.
Rome, January 6th 1945.

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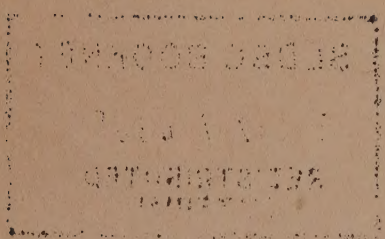

# FATHER LUKE WADDING

AND

# ST. ISIDORE'S COLLEGE

ROME :

BIOGRAPHICAL AND HISTORICAL NOTES

AND DOCUMENTS

BY

GREGORY CLEARY, O. F. M.

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A CONTRIBUTION

TO THE TERCENTENARY CELEBRATIONS

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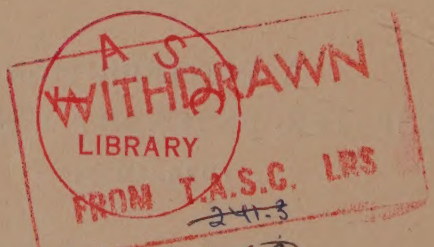


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HONORI ET MEMORIAE

**LVCAE CAREY**

SODALIS DESIDERATISSIMI

COLLEGIO S. ISIDORI

TERTIVM PRAEFECTI

QVI

WADDINGIANAM HAEREDITATEM

SARTAM TECTAM SERVABAT

SVAM ET IN VITAM TRADVXIT

HOC OPVS L. M. D.

SCRIPTOR

# Pontifical Letter to the Superior of St. Isidore's on the occasion of the Tercentenary of the College.

Dal Vaticano,
16 Octobris 1925.

SEGRETERIA DI STATO
DI SUA SANTITÀ

N.° 47454

Rev.mo P. Rectori Collegii S. Isidori, Romae.

Rev.me Pater,

Moderatores et Alumnos Isidoriani Collegii - quod praeclarus ille Pater, Lucas Wadding, ad Franciscanos natione Hibernos excipiendos instruendosque heic Romae anno 1625 excitaverat – Beatissimus Pater iucunde accepit iam in eo esse ut tricentenaria sollemnia eiusdem Collegii celebrent. Quae quidem sollemnia vos diebus XVIII, XIX, XX et XXI huius mensis Octobris apparare satagitis, cum sub id temporis plurimi ex Hibernia Catholici viri, populares vestri, Romam peregrini advenerint.

Hac fausta occasione, non erit abs re alienum virum illum Collegii conditorem, benevola quadam memoria recordationeque prosequi, quippe qui et de Ecclesia, deque ipsa hominum societate optime sane meruerit. Is enim multiplici studiorum titulo decoratus, cum primum venisset in hanc almam Urbem theologus legationis illius quam Philippus III., Hispanorum Rex, ad S. Sedem miserat, ut iam tum doctrina de Immaculato B. M. Virginis Conceptu promoveretur, plurima in lucem edidit opera, sive de re theologica, sive de vestri Ordinis historia. Tam praeclaro viro duce, Collegium Isidorianum non modo doctissimis magistris sed etiam alumnis quam plurimis floruit, cum trigesimo a Collegii fundatione exeunte anno plusquam septuaginta patres vitae integritate probatissimi doctrinaque ornatissimi in omnes Europae regiones missi sint ut munus docendi in scholis Ordinis susciperent.

Longum est omnia persequi quae Isidoriano Collegio iure meritoque laudi tribuuntur, sed silentio praetereundi non sunt ii qui sanguinem pro Christi nomine fuderunt, quorum beatificationis causa, apud S. Sedem proposita, faxit Deus ut quam primum feliciter absolvatur.

Igitur dum ob tot tantaque Collegii vestri promerita Augustus Pontifex vehementer gratulatur, Moderatoribus et Alumnis in paternae Suae benevolentiae signum amantissime Apostolicam Benedictionem impertit.

Hanc ego nactus occasionem sensus existimationis meae erga te maximae profiteor quibus sum et permaneo,

Addictissimus,

P. CARD. GASPARRI.

*TRANSLATION*

The Vatican,

October 16, 1925.

SECRETARIATE OF STATE

N.° 47454

To the Most Reverend Father Rector,
St. Isidore's College, Rome.

Most Reverend Father,

His Holiness has learned with great pleasure that the Superiors and Students of St. Isidore's College, which was founded, in 1625, by the illustrious Father Luke Wadding, for the education of Franciscans of Irish nationality, are about to celebrate the Third Centenary of the Foundation of their College, and that the celebrations are to take place on the 18th, 19th, 20th and 21st of this month of October, when, by happy coincidence, many pilgrims from Ireland will be able to take part in the festivities.

On this occasion it will not be out of place to recall, with complacent recollection, the memory of the man who founded the College, as one who merited so well of the Church and of society at large. He came to this City, after a distinguished academic career, as Theologian to the Legation which Philip III., King of Spain, sent to the Holy See in those days to promote the doctrine of the Immaculate Conception; and he subsequently published numerous works bearing on Theological subjects and on the History of the Franciscan Order.

Under his guidance the College of St. Isidore flourished not only with many learned Professors, but also produced, during the first thirty years of its existence, more than seventy graduates who went as Professors to the various schools of the Order in Europe, commended for their learning and holiness of life.

It would take too long to follow up the history of St. Isidore's, but we cannot afford to omit mention of those Alumni who laid down their lives for the Faith, and the Cause of whose Beatification is now before the Holy See. God grant that the Process may soon be brought to a successful termination.

The August Pontiff heartily congratulates you on the many glorious achievements of your College, and most lovingly imparts to the Superiors and Students of the same the Apostolic Benediction.

And I, availing myself of this occasion, beg to record my own sentiments of singular esteem for you, and sign myself

Vours most devotedly,

(Sgd.) P. CARD. GASPARRI.

# PREFACE

*In the following pages two aspects only of Father Luke Wadding's manifold activities are stressed and developed—his connexion with St. Isidore's College, Rome, the Third Centenary of which occurs this year, and his personal and political relations to Ireland. What may be called his cosmopolitan character receives here such consideration only as has been thought necessary in order to give the reader a general idea of Wadding's life-history.*

*It was my intention at first (some three or four years ago) to publish for the present occasion some thing like an adequate Life of Father Luke Wadding, the need for which has been long keenly felt. Circumstances, however, prevented such an undertaking. But rather than allow the present great occasion to pass by I decided to risk the publication of the jottings which go to make up the present volume.*

*In the "Memoir" of the Founder of St. Isidore's I have followed mainly the lines of my article on*

*Wadding in the Catholic Encyclopedia, occasionally reproducing the same whereever alteration and expansion were not needed in accordance with my present purpose.*

*The chapter on the "Companions and Disciples of Luke Wadding" is nearly altogether new. With the exception of a few well-known names, most of the characters here recorded are now presented to the Public for the first time. This was by far the most difficult part of the present undertaking. The records of the College have been irretrievably lost. Harold tells us that the name, parentage, date and place of birth, and education of each Student who came to the College were carefully registered; but the register has not come down to us. It is only by patching together scattered manuscript fragments and casual references that this chapter has been possible; and this is our apology for its fragmentary character.*

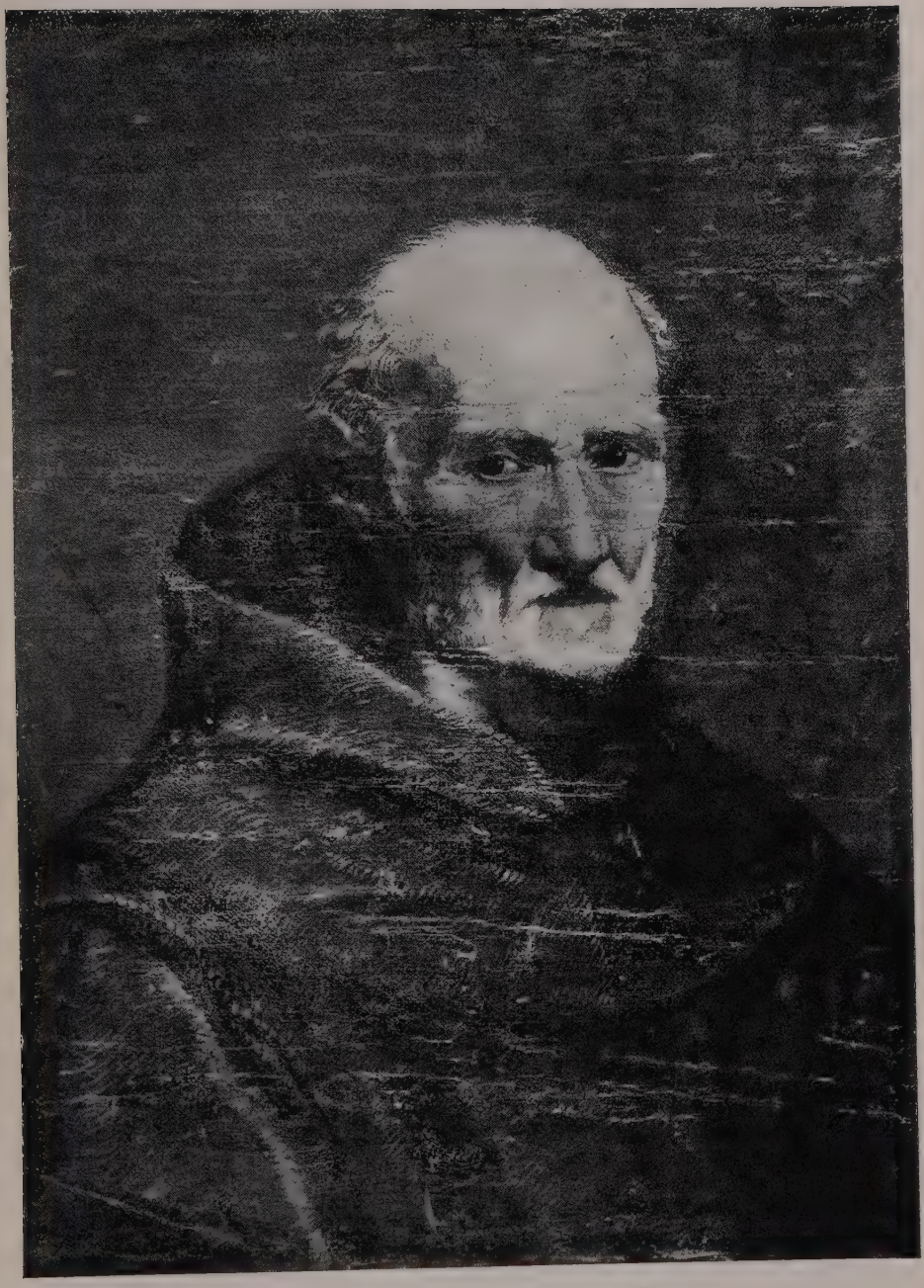
*The "Story of the Founding of St. Isidore's College" has been of necessity very considerably curtailed owing to a shortage of the type selected for the text of the book. At the same time I feel sure that my readers will join with me in congratulating the Printers on the excellent manner in which, typographically, the volume is presented.*

*By way of appendix a number of Documents are published—nearly all for the first time—which must necessarily enhance the value of this feeble effort.*

*It only remains for me to state and declare, in conformity with the Decree of Urban VIII., and subsequent Apostolic Decrees, that the term "Martyr," "Servant of God," and other such designations or implications are hereinafter employed and used solely in the sense understood and admitted by these Decrees.*

*Rome, Feast of Our Holy Father St. Francis, 1925.*

GREGORY CLEARY, O. F. M.



PORTRAIT OF LUKE WADDING, O. F. M.

by Carlo Maratta (c. 1657). — (St. Isidore's College).

# I. — MEMOIR

OF

# FATHER LUKE WADDING, O. F. M.

**Parentage and Education**

The Waddings were one of the many Anglo-Norman families that came to Ireland in the wake of the English Invasion. The first reference to them in Irish History—in the broad sense of the word—occurs, so far as may be ascertained, in the report of an action recorded in the Calendar of Judiciary Rolls, in the year 1302 (1). They first settled in Wexford and afterwards in Waterford; in this latter place, apparently, at an early date (2). In the seventeenth century they and their kind were designated by the Irish and by foreign visitors as the "Anglo-Irish." Nevertheless, by this time and earlier, many of the Anglo-Irish had so far accommodated themselves to Irish ideals, or rather they had been to that extent absorbed, that the legend was long current that these Anglo-Normans had become "more Irish than the Irish themselves." The apothegm was true in respect of families that had intermarried with the Irish; but, generally speaking, the Anglo-Irish, "Old" as well as "New," were nothing if not "loyal"—not to Ireland, their adopted country, but to the King of England, the reputed conjoint Sovereign of England and Ireland. At the same time, let it be

(1) XXIII-XXXI Edw. I.

(2) See "Note on the Wadding Family," *infra*.

added, they were genuinely devout Catholics—or at least became so in the course of years—and nothing can surpass the munificence with which they devoted their newly acquired wealth in this country, as *bona fide* possessors, to the establishment and endowment of churches, monasteries and friaries.

It was of parents, with traditions such as these, that Luke Wadding, O. F. M., was born at Waterford, October 16, 1588. Two days later, the Feast of St. Luke, he was baptized and named Luke after the holy Evangelist (1).

He was the eleventh child of a family of fourteen; ten sons and four daughters. His father, Walter Wadding, was an opulent city merchant. His mother, Anastasia Lombard, was a kinswoman of the illustrious Peter Lombard, Archbishop of Armagh, who was one of the keenest Theologians of his time. The other members of the family seem to have died young; at least they do not figure in history, with the exception of Ambrose Wadding, S. J., who was Professor of Philosophy at Dilligen in Bavaria and who, also, died at an early age, being barely thirty-five (2). Of Luke's sisters, one married into the Baron branch of the Geraldine family and became the mother of the celebrated Bonaventure Baron, O. F. M.; another

(1) On entering Religion he was known as "Lucas a S. Francisco," and occasionally, but rarely, he signs himself thus in intimate correspondence. In all his published works and formal letters he is "Fr. Lucas Waddingus," or, in Italian, "Fra. Luca Vaddingo."

(2) See HOGAN, *Journal of the Waterford Archæological Society*, Vol. IV, pp. 3-13; HAROLD, *Fr. Lucae Waddingi Vita* (Rome, 1662), cap. II,

espoused a Limerick merchant of the name of Harold and was the mother of Francis Harold, O. F. M., "the heir of the pen and fame" of his uncle. Among the more celebrated of Luke's cousins were Richard Wadding, O. S. A. (Richardus a S. Victore), who, at the University of Coimbra, occupied the Chair of Theology for many years with great honour and renown (1); Peter Wadding, S. J., who, after teaching Humanities and Philosophy, professed Theology for sixteen years at Louvain and Prague and was successively Chancellor of the Universities of Prague and Gratz and the author of many learned works (2); Luke Wadding, S. J., who enjoyed the highest reputation at Madrid as Theologian and Jurist, and was appointed Consultor of the Holy Office in Spain (3); Michael Wadding, S. J. (Michael Godinez), the author of the famous "Pratica de la Theologia Mystica," and the Mexican Missionary who proved himself another Francis Xavier to the Mexican Tribes (4).

The Wadding family was allied to all the leading families of Waterford in the seventeenth century; to the Whites, Comerfords, Creaghs, Walshes, Butlers, Stronges, Lombards, Wyses, Dobbyns, Sherlocks, etc. (5). Dr. Edmund Hogan, S. J., writing of the Waddings, observes: "I have never read of any one family in Ireland, or out of it, that could equal

(1) THOMAS DE HERRERA, *Alphabethum Augustinianum* (Madrid, 1644), p, 350.

(2) See HAROLD, l. c.; HOGAN, l. c., pp. 183–201.

(3) See HAROLD, l. c.; HOGAN, l. c., pp, 71–2.

(4) See HAROLD, l. c.; HOGAN, l. c., pp. 73–82.

(5) See Note, *infra.*

that of the Waddings for the highest gifts of the intellect; nor do I do know of any city of its size at that time that produced such a number of men of great talent as did the city of Waterford" (1).

Even the supercilious Stanihurst, who regarded Waterford as "a dull place," was pleased to admit: "The (the Waterfordians) are, as students, pregnant in conceiving, quick in taking and sure in keeping, very hardy and wary, loving to look before they leap, cheerful in their entertainment of strangers, hearty to one another, nothing given to factions. They love no idle bench-whistlers nor luskish faitors" (2).

Father Luke's own impressions and recollections of the city of his birth may well be added. Writing in the heyday of his literary greatness, while engaged on the second volume of the *Annales*, he refers to his native city as follows:—

"My native town, which is called Port Lairge by the natives, and Waterford by the English, while known to Ptolomy as Menapia, was founded, according to Camden, by Norwegian pirates; others say by an Ostman named Sitaricus, about the year 155. It is situate in Munster and is remarkable for its unique position on the river Suir, for its commodious harbour, for its wealth and population and for its splendid buildings; but more so for the constancy with which its inhabitants have clung to Christian piety and to the Roman Catholic Religion. It is for this latter reason that it is the dearer to me, and is held in

(1) l. c., Vol. III, pp. 183–4.
(2) *Description of Ireland*, 1586, p. 24.

greater honour, than on account of its being the place of my birth. In the many sufferings and grievous persecutions to which its inhabitants have been subjected, it has always remained firm in its attachment to the true religion, and therefore it deserves its motto, 'Urbs Intacta Manens,' because of its fidelity to God much more than because of its loyalty to temporal sovereigns. It is also most worthy of praise because of the intense devotion of its inhabitants to spiritual things; because of the all-embracing charity with which they receive pious strangers and sufferers for the Faith; because, living up to the maxim of Tertullian—'be ye more solicitous for the Faith when in danger'—they watch over the purity of the Faith with unceasing vigilance and take the utmost pains to hand it down without stain to their children. Hence the city has been known by the name of 'Parva Roma'—'Little Rome.' This small tribute of praise I owe to the place of my birth" (1).

Luke was brought up with much care and piety by his very virtuous parents, who, as Harold informs us, were distinguished for their "holy lives, sturdy Catholicism, christian piety, zealous care for the education of their children, and charity towards the poor" (2). When he had learned to read, and to say the Catechism by heart, they put into his hands a breviary, or prayerbook, then commonly called "Pius Quintus," which contained the minor Offices of the Roman Breviary and other prayers, and which had been

(1) *Annales Minorum* (2nd ed.), Vol. III, pp. 45–6.
(2) *Vita Waddingi*, cap. II.

issued, not many years previously, by order of the holy Pontiff, St. Pius V. Besides stimulating his piety, the book contributed to imprint on Luke's boyish mind the gravity and grandeur of liturgical Latinity. Not only Luke but all the Wadding children, boys and girls, were required by their parents to recite daily, in alternate choirs, the Offices contained in "Pius Quintus." This involved reciting every day the Office of the Blessed Virgin; twice a week, the Penitential Psalms with the Litanies of the Saints, etc.; and, once a month, the "Officium Defunctorum." Moreover, the Rosary and Morning and Evening Prayers were each day recited in common (1).

With reference to Luke's primary education, a recent writer observes: "He was from the first a most attractive boy, clever and pious, with a pronounced taste for books. We do not know at what school he got his early education, but we are told that at thirteen years of age his exercises in [Latin] prose and verse were remarkable" (2). These words admirably render the sum of our information regarding Luke's education until the proceeded to the Continent. His alleged attendance at "Dame Barden's Academy" and at "John Flahy's School" is sheer conjecture, if not pure invention. The legend was first evolved by Father O'Shea (3), and has been repeated by Dr. Norman Moore (4) and other writers. All we know for

(1) HAROLD, l. c., cap. III.
(2) Mrs. THOMAS CONCANNON, *Defenders of the Ford*, p. 129.
(3) *Life of Father Luke Wadding*, Dublin, 1885.
(4) Dict. of N. Biography, *Wadding Luke.*

certain is that, before leaving Ireland, he had acquired an admirable knowledge of the Classics and had mastered Logic and part of Physics (1).

He was then in his fifteenth years. In the previous year (1602), both parents died within a short time of each other, taken off by the plague then ravaging the cities and towns of Ireland. They were buried in the Franciscan Church at Waterford in the tomb of the Waddings. Father C. P. Meehan, with what authority I know not, puts the following speech into the mouth of Father Mooney, the Irish Provincial of the seventeenth century; who, however, never uttered the words: "I remember seeing the splendid tomb of the Wadding family in our church; even now I call to mind the intense sorrow of Luke Wadding's father when the remains of his wife had to be interred in the cemetery of the Priory of the Canons of St. Augustine, because she died of the pestilence; fondly united in life, they were denied the consolation of resting in the same sepulchre" (2). Harold, on the other hand, definitely states that Walter Wadding and Anastasia Lombard, "having loved each other in life were not divided in death," and were interred in the Church of the Franciscan Friary (3). Be that as it may, it must be added that Luke himself, in after years, referring to the sepulchres of his ancestors, makes mention only of his father as being interred in our Friary Church. "In the centre of the chapel of the

(1) HAROLD, l. c., cap. III.
(2) *Rise and Fall of the Franciscan Monasteries*, 5th edit., p. 104.
(3) l. c., cap. II.

Blessed Virgin," he writes, " at the right hand as you enter, that is at the Epistle side, rises, in the form of an arch in the wall, the Sepulchre of the Waddings. Here was buried, in my own recolletion, the illustrious Thomas Wadding, my most excellent uncle, whose memory is in benediction . . . Somewhat lower down lie another uncle of mine, named William, and my pious father, Walter, to whom I owe much more than my birth—a diligent care in giving me a Catholic training and the most constant watchfulness over my education " (1).

*
* *

**Noviciate; Ecclesiastical Studies; Embassy to Rome.**

On the death of Luke's pious parents, Matthew, his eldest brother, acted *in loco parentis*. Being, like his father, a merchant, and having relations with foreign lands, he decided to take Luke with him on his next voyage and place him in the Irish College, Lisbon. Here Luke continued his Philosophy, but only for six months. He and Richard Synnott—who subsequently died a Martyr at Wexford at the hands of Cromwell (2)—decided to enter the Franciscan Order. They made their Noviciate together at the Convent of the Immaculate Conception, Matozinhos, near Oporto. After taking Solemn Vows and receiving Minor Orders in 1605, they were sent to the House of Studies at

(1) *Annales Minorum*, Vol. III, p. 46.
(2) See *infra*.

ST. ISIDORE'S CHURCH AND COLLEGE

(Entrance).

Leyria to commence anew the study of Philosophy, this time, *ad mentem Scoti*. This they did for two years with great success. They were next sent to Lisbon to read Theology, and, later on, to Coimbra, where they heard Didacus of Lima, O. F. M., at the College of the Order, and Father Suarez, S. J., and Aegidius a Praesentatione O. S. A., at the University. The Benedictine monk, Leo a S. Thoma, bears witness to the talent which Luke displayed at Coimbra. Writing to Father Luke many years later (1641) he thus addresses him: "Well do I remember meeting you, my dear Rev. Father Luke, at our University in Coimbra . . . I recall your singular modesty and religious deportment . . . and especially your intellectual acumen and Scotistic subtility in argument in which, by long odds, you surpassed even the sharpest wits" (1). His biographer gives instances in Luke's life as a Student to show how marked was his piety, how indomitable his energy, and how devoted he was even then to the study of the literature and history of the Order. But let us pass on.

Wadding was ordained priest in 1613, and when commissioned to preach, he showed himself a perfect master not only of oratory but also of the Portuguese and Castilian languages. It was while engaged in the office of preaching at Leyria that he undertook to draw up the *Sylva* or Common-place Book of Quotations from the Scriptures, the Fathers, the Lives of the Saints, etc., which is still preserved in

(1) HAROLD, l. c., cap. V.

two large MS. volumes (1). After a brillant academic display at Lisbon during a Provincial Chapter, Father Antonio a Trejo, the Vicar General of the Order, sent him to Salamanca for fuller opportunities. Here he mastered Hebrew, composed his work on the Origin and Excellence of that tongue, and was assigned the chair of Theology in the College of St. Francis (2).

He filled the office of professor till 1618, when, though only in his thirtieth year, he was chosen by Philip III. to be Theologian to the Embassy which the Catholic King was then sending to His Holiness Paul V. with a view to promoting the doctrine of the Immaculate Conception. Antonio a Trejo, who had been appointed Bishop of Cartagena, and who, as Vicar-General of the Order, had been Wadding's admirer and patron, was the Legate-extraordinary deputed to head the Embassy. Leaving the Court of the Catholic King on October, 1618, the Legate and his suite reached Rome on December 17th. In search of material for the work entrusted to him, as well as for his other studies, Wadding spent whole days in the libraries of Rome, visiting also those of Naples, Assisi, Perugia, and other Italian cities. The composition of the more important *Vota* of the Legate, the preparation of the pleadings before the Pope, and the solution of the theological difficulties involved in the question at issue rested in great measure on him. He has given us the History of the Embassy in his "Acta Legationis," which is a succinct and objective

(1) Archives, Merchants' Quay, Dublin.
(2) HAROLD, l. c., cap. VII.

statement of the proceedings and of the theological issues demanding solution (1). At this time, too, we find him in close correspondence with the exiled Archbishop of Tuam, Florence Conroy, to whom he sent the MS. copy of his "Acta" to Louvain. (2).

In May, 1620, the Legate returned to his diocese in Spain, but Wadding was ordered to remain in Rome to assist the new Charge d'affaires. While the Commission lasted—and it lasted into the Pontificate of Alexander VII.—he was its accredited theological adviser. Philip IV., in a gracious letter, thanked him profusely for his services in this connection. The three *Opuscula* on the Redemption, Baptism, and Death of the Blessed Virgin, which were the last volumes he published, were written as contributions to the question before the Commission (3).

*
* *

**Literary Activity.** But Wadding's activity was not confined to the work of the Embassy. His predominating idea from the beginning had been to vindicate the name of his Order by rescuing from oblivion the memory of the men who had rendered it illustrious in every age. The publication of their writings and the recording of their deeds he considered the best answer to those who charged the Order and

(1) See *Legatio Philippi III. et IV.*, Louvain, 1624.
(2) HAROLD, l. c., cap. IX.
(3) Ibid.

its holy Founder with being professionally opposed to learning. In this project he found an ardent and effective supporter in the General of the Order, Father Benignus a Genoa, who, in April 20, 1619, by encyclical letters to the whole Order, ordained that suitable men should be told off in each Province to transcribe and forward to Rome all documents bearing on the History of the Order in general, and of each Province in particular. The materials thus accumulated were handed over to Wadding (1). The most distinguished of the collaborators referred to were Bartholomew Cimarelli and Jacobus Polius, the former working in the archives and libraries of Northern and Central Italy, the latter in those of Germany.

As a first instalment Wadding published, in 1623, at Antwerp, a complete and annotated edition of the "Writings of St. Francis," which he dedicated to brothers Trejo, the Cardinal and the Legate. This work itself was enough to show that St. Francis was above all suspicion of enmity to learning. While the edition of the "Writing of St. Francis" was in course of preparation, Marius a Calasio, a learned Franciscan, died in Rome, leaving unpublished four large tomes of a Hebrew Concordance, besides a Hebrew Grammar and Dictionary. Wadding undertook the publication, being able, through the munificence of Paul V., to establish for the purpose a printing-press with Hebrew type at the Convent of

(1) Copies of these letters and of the letters of the Cardinal Protector of the Order and of subsequent Generals, to the same effect, are preserved in the Archives of St. Isidore's.

Ara Coeli. To this work, which was considered at the time a valuable contribution to Biblical learning, he prefixed his own essay "De Hebraicae Linguae Origine, Praestantia et Utilitate ad ss. Litterarum Interpretes," which he had composed, as a young priest, at Salamanca.

About the same time he undertook the publication of the works of Angelo del Paz, a friar of great learning who died in the odour of sanctity some twenty years previously in the Convent of S. Pietro in Montorio. The first tome appeared in 1625, being Angelo's Commentaries on the Gospel of St. Mark; the Commentaries on the Gospel of St. Luke followed in 1625 and 1628, with the promise of two other volumes which, however, never saw the light. In 1624 Wadding issued, in one volume, the "Concordance of St. Antony of Padua" and the "Promptuarium Morale" of an anonymous Irish Franciscan, adding ample marginal notes of his own. In this same year (1624) there appeared at Vienna, but under another name, Wadding's account of the Martyrdom, at Prague, of fourteen Friars Minor, put to death for the Faith by Bohemian heretics. Father Hieronymus Strasser, to whom the author sent his MS. with a view to certain corrections, published the whole under his own name; Wadding himself, who gives Strasser a place among the "Scriptores," gives us at the same time the true genesis of this friar's work. It was also in this year (1624) that he published his "Legatio Philippi III. et IV.," above referred to.

In 1625 Wadding issued at Madrid his "Apolo-

geticum de praetenso Monachatu Augustiniano S. Francisci," in refutation of the theory that the Founder of the Friars Minor had been, in his early days, a hermit of St. Augustine. The third edition (Lyons, 1641) contains the author's response to Thomas Herrera, a learned Augustinian and a personal friend of Wadding. The singular theory has not since been broached. At the desire of Urban VIII., Wadding undertook, in 1630, to correct and edit, in collaboration with Victorelli and Ughelli, the "Lives of the Popes and Cardinals" by Alphonsus Ciacconius, O. P.

Minor publications of our indefaticable author were: "The Life of Bl. Peter Thomas, Patriarch of Constantinople" (Lyons, 1637); a corrected and annotated edition of the metrical "Life of St. James della Marchia" by John Petrucci, Archbishop of Tarentum (Lyons, 1641); an edition (Rome, 1655) of the "Oculus Moralis" which Wadding ascribes to John of Wales, O. F. M., but which had been hitherto attributed to Raymundus Jordanus, Canon Regular of St. Augustine; and an edition of the "Collection of Sayings and Deeds of celebrated Philosophers" and of the treatise "De Sapientia Sanctorum," by the same writer; a "Life of St. Anselm," Bishop of Lucca, from materials which the author had come across in his studies on the Pontificate of Gregory VII. (Rome, 1657); an edition, on a new plan, of the "Summa Casuum" of Emanual Rodericus, brought out at Salamanca when the editor had just completed his theological studies (1616); "Epigrammata pia," a collection of Latin Verses and Inscriptions composed

by Wadding when professor at Salamanca, and published by Francis a Susa, Ex-General of the Order, in his "Sanctorale Seraphicum" (Salamanca, 1623). Marraccio (1) refers to the publication by Wadding of a tractate "De scandalis in controversia Immaculatae Conceptionis," and Sbaralea (2) mentions a posthumous work on Jansenists, published in 1696. Finally, the author himself in his "Scriptores" mentions among his unpublished writings "Officia plurima, praesertim Lectiones II. Noct., Sanctorum Ecclesiarum tum in Hispania, Germania, Bohemia, Hungaria," etc.—liturgical Offices written in his capacity of Consultor to the S. Congregation of Rites.

But Wadding's fame as a writer and critic rests chiefly on his monumental edition of Scotus, on the "Scriptores," and above all, on the "Annales Ord. Minorum."

In 1639 he published at Lyons a complete edition of the writings of the Subtle Doctor, in 16 volumes, having devoted four years to the proximate preparation. He corrected the text throughout according to earliest impressions and the best MSS. then available, inserted everywhere critical notes and learned scholia, and enriched the whole with the Commentaries of Mac Caughwell, Hickey, Ponce, and others. It was a colossal undertaking and would alone have immortalized his name. His Life of John Duns Scotus, which is prefixed to the first volume, appeared separately in 1644.

(1) *Ap.* Ioan. a S. Antonio, *Bibliotheca.*
(2) Suppl. ad Scriptores Ord. Min.

The "Scriptores Ord. Minorum" he published in 1650 in one folio volume. It is an alphabetical list of the Writers and Martyrs of the Seraphic Order with a syllabus of their works. "The former," he remarks, "defended the Faith with their pen, the latter with their blood." It still holds its place, along with the "Supplementum" of Sbaralea, as the standard work on the subject.

But Wadding's greatest literary achievement was the "Annales Ord. Minorum," a History of the the Franciscan Order from its foundation. Eight volumes appeared between 1625 and 1654, bringing the work down to 1540. Two other volumes were to appear, but the death of the author intervened. He closed the eighth tome with the words: "suspenso calamo illud unum agam quod potissimum necessarium est; animae scilicet procurandae totus incumbam." This great work, which critics have never ceased to extol, places its author in the foremost rank of ecclesiastical historians.

The present is not the occasion to appraise its merits. Suffice it to say that it is probably the finest specimen of historic work of its own particular kind. In the "Annales" and in the "Scriptores," Wadding has embodied and faithfully handed down the whole Franciscan tradition or deposit from the beginnings of the Order to 1540, at which year the work ends. There are few new Franciscan texts, which the intense cultivation of Franciscan studies during the last thirty years has brought to light, of which there is not at least a passing reference or an extract in Wadding.

LUKE WADDING, O. F. M.

(Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

Even still we depend on him for the celebrated Chronicles of Marianus of Florence, which were lost towards the close of the eighteenth century and have not still been recovered—to mention only one important text. But besides thus supplying us, in whole or part, with documents contemporary to the facts which he records, Wadding, in the *Registrum Pontificium*, which he appends to each volume of the "Annales," laid the foundation of, and rendered possible, the *Bullarium Franciscanum* which was subsequently composed by Sbaralea and which is now indispensable to students of Franciscan history.

At the same time, to claim that the work is free from defects would be to demand for it more than is given to man to accomplish. Considering the magnitude of the undertaking and that the author's work was, largely, the work of a pioneer, it must be acknowledged to be a compilation of exceptional accuracy. It is, besides, the product of an age when the canons of historical criticism, as known to us today, had yet to be scientifically formulated. "Only those who have consulted the Annals hundreds and thousands of times," writes Holzapfel (1), "can appreciate Wadding at his true worth." Wadding has had several official Continuators of the "Annales," but all of them vastly inferior to himself.

Besides the works he succeded in publishing, Wadding had projected various others, for which he left a considerable amount of material, nearly all of

(1) *Geschichte des Franziskanerordens*, p. 582.

which, however, is now lost. Among them were the following: A History of Popes Clement VIII., Leo XI., Paul V., Gregory XV., and Urban VIII., and of the Cardinals created by them; an edition of the rarer works of famous Franciscan writers; the Annals of the Kingdom of Ireland (from which project he withdrew owing to the impossibility, at the time, of obtaining the necessary documents from Ireland); a volume of his own Letters; the Acts of all the Chapters General of the Order (in which work he was anticipated by Michael Angelo of Naples, who began the publicatlon of the "Chronologia Historico-legalis" in 1650); a History of the Bishoprics of the Universal Church; and an Exposition of the Rule of St. Francis. Our admiration at the activity displayed in so many works increases as we recall the circumstances under which he wrote. His daily occupations, says his biographer, were so numerous that most of his literary work was done in the quiet hours between sun-down and midnight. He himself, in his Preface to Vol. IV of the "Annales," writes; "In solo noctis decursu licuit opus compingere, die universo per molestas curas distracto." Moreover, though his energy was prodigious, his physical constitution often proved unequal to the strain. From the age of twenty-two onwards he suffered from headaches of the most violent kind, and from periodically recurring fevers, which frequently incapacitated him for whole days.

* *

**Wadding and Ireland.** Father Wadding was the central international figure of the Wars begun in Ireland in 1641. To his influence the Irish People looked for the provision of the foreign monetary and military necessaries essential to the success of the War of liberation in which they had engaged. The Government, of which the Confederation of Kilkenny was the expression, appointed him by letters patent of December 6, 1642, Agent and Procurator for it affairs in Rome and the whole of Italy (1). In this capacity it became his duty, by obtaining letters from the Holy See and the Congregation de Propaganda Fide, to enlist in the Irish cause the practical sympathy of the Catholic princes and people of Germany, Spain, Portugal, Poland, Bavaria, Genoa and Holland. As Ireland's Foreign Agent, it was also within the province of Wadding to obtain safeconducts from Continental powers for the trasportation to Ireland of the equipments of war and of merchandise (2).

Since Europe was then involved in one of the most desolating of modern wars, Wadding's task called for the exercise of rare diplomacy. The Thirty Years' War (1618-1648) has been described as the last of the last of the Crusades on behalf of Catholicism. In this connection, Wadding was requested to represent to the Holy See that the success of the

(1) *History of the Irish Confederation and the War in Ireland, 1641-1649*, edited by GILBERT. (Dublin, 1882-91), II, p. 117.

(2) Ibid., I, p. 118.

Irish War would signify a harbour in mid-ocean for the ships of war and merchant vessels of Catholics. Ireland's magnificent natural harbours were indeed, at this time, a source of great weakness, a fact of Wadding was fully conscious. "Our island," he wrote, "is very open to attack [by the English] by reason of its many ports; if they [the Irish] were to choke or close some of them, leaving open only such as they could strongly fortify, our country would be very secure; although it would be very difficult of access for those prows and their masters that make profit of the commerce of the ports" (1).

Contemporary documents and letters reveal the difficulties which, from the outset, confronted Wadding. A detail was the activity of English spies on the Continent who informed their Government of the movements of celebrated Irish warriors (2).

British intelligence was not confined to acts of espionage. The Proclamation published at Dunkirk by order of Don Francisco De Melo, with beat of drums, decreeing the unlawfulness of the rendering of succour to the Irish under the most severe penalties, has been attributed to the influence of Sir Henry de Vic, the British Agent at Brussels (3). This action was described by an onlooker as the foulest and most

(1) Historical MSS. Commission: Report on Franciscan MSS. preserved at the Convent, Merchants' Quay, Dublin. (Dublin, 1906), p. 128.

(2) *Contemporary History of Affairs in Ireland from 1641 to 1652*, edited by GILBERT. (Dublin, 1879-1880), Vol. I, Pt. II, pp. 460 and 521.

(3) DIARMID COFFEY, *O'Neill and Ormond*. Dublin, 1914, p. 99.

scandalous deed that Christendom had witnessed for years in these parts (1). Sir Henry de Vic duly informed his Government on March 22, 1642, that the Spanish Governor had stopped the Irish in the Low Countries from sending help to the "Rebels" in Ireland (2). With regard to Spain, it was stated by one of Wadding's correspondents that more regard was had there to the relations desired with England, than to the interests of the Catholic Faith, and that there was no hope of succour for Ireland from this quarter (3).

From France aid was doubtful, Richelieu countenancing only "underhand" succour, active support being out of the question (4).

The obstacles in the way of help from the Holy See were stated by Wadding himself thus: "It is impossible that His Holiness should take upon himself the burden of this work, seeing that he is already engaged in another, and the temporal resources of the Church are very limited and much less than is supposed in Ireland" (5). To add to the irritating complexities of the situation, it was conveyed to Wadding that in Holland the possibilities of the Irish War were plainly perceived, if it were supported by some considerable power, or if it were taken under the patronage of His Holiness.

(1) Historical MSS. Comm. ibid., p. 127.
(2) *O'Neill and Ormond*, p. 99.
(3) Hist. MSS. Comm. ibid., p. 125.
(4) Ibid., p. 122; *O'Neill and Ormond*, p. 98.
(5) Hist. MSS. Comm. ibid., p. 137.

The Estates of Holland, it transpired, had resolved to attempt the reconciliation of the Parliament of England with the King, on the ground that if English dissensions enabled the Irish to settle their affairs the Papacy would penetrate the very entrails of the Estates, and upset the tranquility which they enjoyed in their Gomarian Calvinist establishment (1). It was reported that two ambassadors were sent to England, one to the King and the other to the Parliament, to bring about a speedy settlement in order that the English might be able to unite all their forces to attack the Irish (2). Though Wadding recognized that the dissensions in England were of no little service to the Irish cause, he had forebodings of disaster in the final results. In March 1642 he wrote: "By letters and advices that I have received I see that they [the English] are not so negligent of Ireland but that they are making their preparations and arrangements for war. When they join their forces they will be formidable, and we shall have reason to fear some evil stroke of fortune" (3).

One of Wadding's outstanding difficulties, early in 1642, with regard to the attitude of the Holy See towards the Irish War, was the absence of definite information concerning the course of events in his country. He was unable, therefore, to assure His Holiness, Urban VIII., as to the principles, procedure, and objects of the prime movers, "seeing," as he wrote, "that we have received no letters thence, nor

(1) Ibid.
(2) Ibid.
(3) Ibid., p. 128.

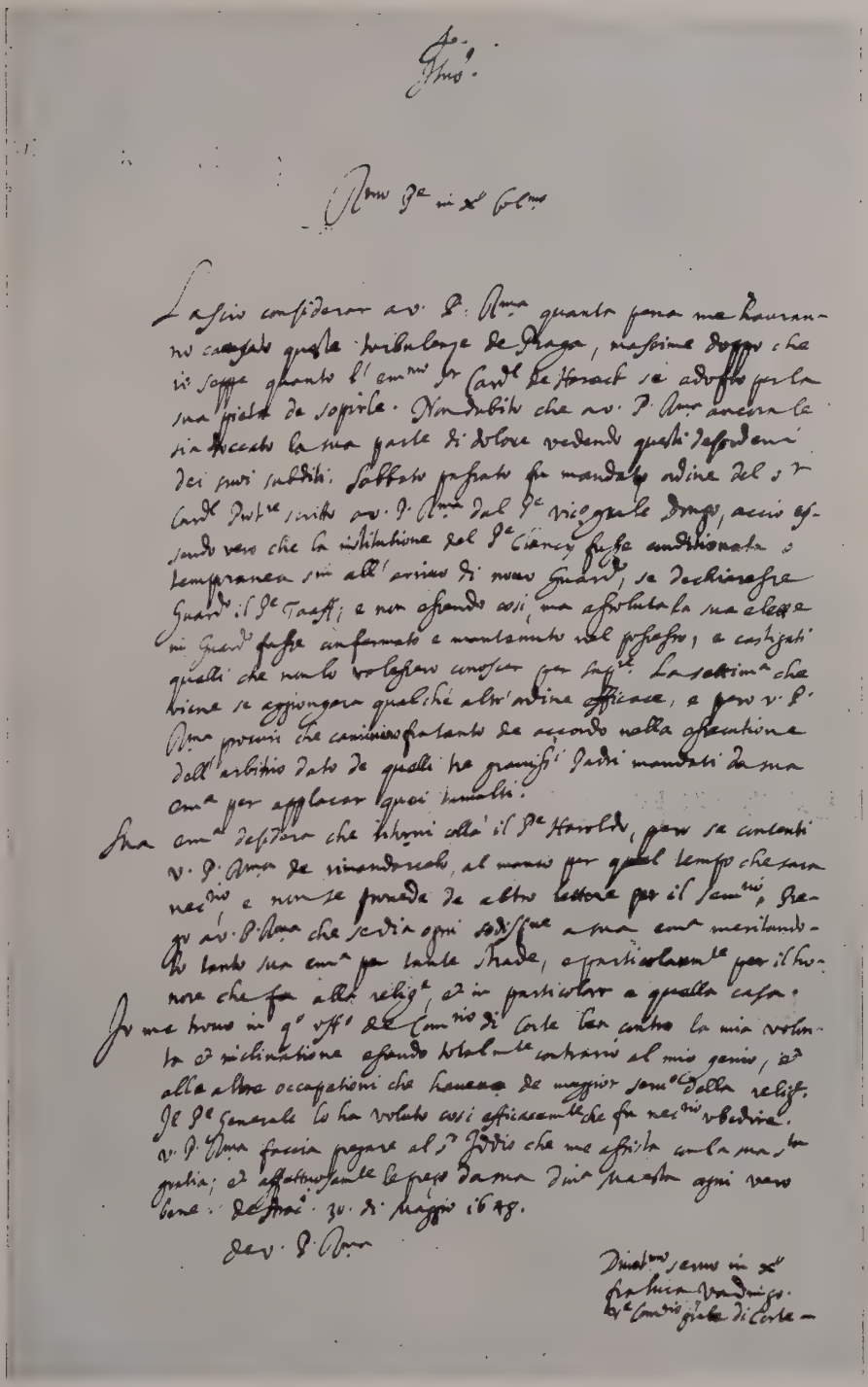
has anyone come who may inform or certify us of what passes there, and whether all concur in the enterprise" (1). At the same time he was able to state definitely that the Pope and his two Nephews were most sympathetic and were ready to give whatever aid was within their power. "All the succour," said Wadding, "that they can furnish they will accord us, and they are instant with ambassadors of the several Princes to represent the case to their masters, and by means of their Nuncios they do all they can" (2). Letters, of course, had been frequently intercepted by the English since the outbreak of hostilitles on the 22 October, 1641 (3). This and the fact that in the beginning, the Irish War as of a local nature, will explain Wadding's inability to define, at this juncture, its principles and objects. It was not, in fact, till March 1642 that the Catholic prelates in Ireland took part in the proceedings. At a Provincial Synod held at Kells in that month a resolution was passed to the effect that owing to the state of the country a Council of ecclesiastics and laymen should be established. At a National Synod held on May 10th at Kilkenny, it was declared that the Catholics of Ireland were fighting for the defence of their religion "against sectaries and chiefly against Puritans." From this meeting arose the Confederated Catholics of Ireland who assembled at Kilkenny on October 24, 1642.

(1) Ibid.
(2) Ibid.
(3) Ibid., p. 97.

The Secretary of the Supreme Council of the Confederates, Richard Bellings, when writing to Wadding on December 9, 1642, enclosing a statement of affairs in Ireland, bitterly complained of the "great distress" in coin, arms and ammunition. "I dare boldly say," he wrote, "there were not 2,000 arms nor 20 barrels of powder in the hands of all the Catholics in the beginning" (1).

In face of the Holy See's serious preoccupation with its own martial affairs, and of what amounted to an European Protestant Alliance with the Parliament of England, and of the failure of Spain (on whom the Irish chiefly relied) the effectation of help through Wadding might be said to be almost unreasonable. On the contrary, the failure and inability of those nations and powers, from whom Ireland expected succour, rendered all the more exacting the demands on Wadding. The responsibility thus placed on him and the well-nigh insuperable difficulties in his way would have overwhelmed and broken a less dauntless spirit. "Should your health fail," wrote a correspondent of Wadding in August '42, "our enterprise must come utterly to nought" (2). General Owen Roe O'Neill addressed Wadding from Kilkenny, in December 1642, thus: "I am writing to to His Holiness touching a matter so momentous for the uplifting of our holy faith, and I beseech Your Reverend Paternity to give Him to understand how little wealth we have here, so that if He be not the source of our consolation and help,

(1) *Hist. of Conf. and War*, Vol. II, p. 124.
(2) Hist. MSS. Comm. (Franc. MSS.), p. 169.



HANDWRITING OF LUKE WADDING

great indeed is our peril" (1). Before leaving Brussels for Ireland on June 8, 1642, O'Neill had written to Wadding stating that although he was disappointed regarding the expected "supplies" he was prepared to render in person to his countrymen every service in his power.

It was clearly demonstrated to Wadding, therefore, that on him rested almost entirely the responsibility for the success of the War in Ireland.

If the assistance he gave be taken chronologically, it begins appropriately with the Brief to O'Neill and Preston, dated February 1642, which Wadding obtained from the Pope (2). It recites that Urban VIII. had heard with great pleasure that these noblemen were setting out for Ireland, instigated by zeal for the Faith, to fight against the Heretics and that others were to follow their example. "You have already distinguished yourselves," the Brief continues, "in arms in Belgium. TO YOU and all who follow you in this enterprise We grant a Plenary Indulgence . . . and Plenary Indulgence at the hour of death."

Many of the officers and men who now went to Ireland had been recruited by Wadding through the medium of letters which he had obtained from the Holy See enlisting the sympathy of Catholic Powers. It was due to Wadding's influence also that positions had been obtained formerly for some of these exiled Irishmen in the armies of the Catholic Princes of the Continent. The training thus received was of

(1) Ibid., p. 237.
(2) Archives, Merchants' Quay, D. IV, p. 182.

inestimable service in the campaign to which the exiled soldiers of Ireland now returned with high hearts.

On March 22, 1642, Wadding notified to Father Bourke at Brussels the transmission to him of 10,000 crowns to be laid out with the advice and concurrence of O'Neill and Preston in artillery and munitions (1). A further remittance of 2,000 crowns was notified on March 23. The transmission by Wadding of 20,000 crowns to Brussels was acknowledged in May 1642 (2). The Supreme Council's letter to Wadding, dated December 1642, contains a tribute to its Agent in Italy which renders the communication an historical document. The Council wrote: "We give you on behalf of the Kingdom, with whose affairs we are entrusted, hearty thanks for your provident care and effective solicitation, of which it proceeds that we at so great a distance have received the first assistance given our cause by any beyond seas" (3).

At the suggestion of Wadding, Urban VIII., agreed to send an envoy to the Confederation. In the Brief dated the April 18, 1643, and directed to Father Pier Francesco Scarampi, the Oratorian, the Holy Father states: "with a view to promoting all that pertains to the Catholic Faith, the common good and the peace of the Irish people, We have decided to send a person as the interpreter of our mind. You have been chosen by Us, and to your zeal, integrity and prudence We

(1) Hist. Comm. (Franc. MSS.), p. 128–129.
(2) Ibid., p. 141.
(3) *Conf. and War*, Vol. II, p. 116–117.

commit this most worthy undertaking" (1). Towards the close of July 1643, Scarampi arrived in Wexford bearing with him many gifts. From Wadding he brought 30,000 Roman crowns collected from the Spada, Barberini, Panfili and other noble houses of Rome; from the Pope, through Wadding's pleading, a goodly supply of bullets, powder, fire-locks, with match proportionable, pikes, swords and jacks, and other requisites (2).

Wadding's main objective in securing the appointment of an envoy was the achievment of combined action in Ireland. This need, which had been uppermost in his mind for some time, he gave expression to early in 1642. "For the union," he said, "which it imports us, there should be among the lords of Ireland . . . we should have some person to treat there in that regard, and establish the chief lords therein" (3). On the same occasion he expressed anxiety for the jealousies that might arise between Phelim and Owen Roe O'Neill. Wadding's fears of disunion, subsequently realised most tragically, were based doubtless on his intimate knowledge of the history of Ireland and to which an appropriate allusion will presently be made. His anticipation regarding the "lords of Ireland" proving correct, it is due to Wadding that certain contemporaneous events should be here referred to briefly.

(1) ARINGHI, *Vita del Venerabile Servo di Dio, Pier Francesco Scarampi.* Rome, 1744, pp. 36-7.

(2) MEEHAN, *History of the Conf. of Kilkenny,* p. 90.

(3) Hist. Comm. (Franc. MSS.), p. 128, sqq.

After a brief sojourn in Wexford, Scarampi proceeded to Kilkenny where he found the Supreme Council debating the proposition of a cessation of arms. King Charles, in April 1643, authorised Ormond to treat with the Irish and to conclude a truce for a year. Simultaneously he wrote to Ormond in cypher telling him to bring his army to Chester as soon as the cessation was concluded (1). Bellings, the Secretary of the Supreme Council, submitted a statement to Scarampi containing arguments in favour of a cessation, particular stress being laid on the advantage thereof to the King. In his reply the Papal Envoy urged that they should not desist from their exertions until they had succeeded in establishing the free exercise of religion, the independence of their Parliament and the security of their country. Success, he argued, was to be obtained by arms and intrepidity, not by cessations and inactivity. He reminded the Supreme Council that it should not be supposed that he had been accredited from Rome merely to obtain an uncertain peace for a single year. He further intimated his anticipation of being recalled to Rome should a cessation be made (2).

Notwithstanding the argument advanced by Scarampi and the opposition of the "Old Irish," representatives of both sides met on September 15, 1643, and signed a treaty of cessation.

The desire of the Anglo-Irish to help the King, through a cessation, and the hostility thereto of the

(1) COFFEY, *O'Neill and Ormond*, p. 132.
(2) *Conf. and War*, Vol. II, pp. xc, sqq.

"Old Irish" simply amounted to a repetition of history. Wadding in procuring the dispatch of Scarampi, in the interests of unity, had not only acted with a true sense of statemanship but had done all that was humanly possible in the exceptional circumstances of the times. But even if the entire Papal Court had voyaged to Ireland, it would not have succeeded in what Scarampi failed. The peculiar conditions appartaining to Ireland were clearly understood in Rome, and Wadding's apprehensiveness can be appreciated most from one of the communications which reached the Nuncio at Brussels and was duly forwarded by him to Rome. The quotation here given from this document, dated 1646, will be found helpful towards an understanding of what was perhaps one of the most complicated wars in history. The writer, having traced the early settlements in Ireland, proceeds:

"In all the wars waged by the Supreme Pontiff and the King of the Spains against the King of the English, the Anglo-Irish, although Catholics and professors of the Roman faith, held themselves on the side of the Kings of England—the Old Irish, and the Mixed, fighting along with the Catholic Kings and the Supreme Pontiff against the King of England. These Anglo-Irish in the Parliament of Ireland and in some also of their own cities, enacted some laws, little Catholic, against the liberty in Ireland of the Church itself, and to the hatred and hurt of the Old Irish." The author then details the laws of the Anglo-Irish Catholics in one of the Irish cities, thus: "No Irish, except those born in the city, can profit by any

ecclesiastical dignity in the same, and also that none may preach in the church of that city in the Irish language, and lastly that no Irish songs shall be sung through the city. These, and laws like them, the Anglo-Irish enacted in hatred of the Old Irish. Lastly, all the Anglo-Irish are very much inclined to favour the English from whom they descend, and will obey them more willingly than my Catholic King so long as the English King concedes to them liberty of coscience; and would have the laws, although unjust, enacted by the English and the Anglo-Irish themselves in the Parliament of Ireland againt the Old Irish . . . " (1).

The notorious Statute of Kilkenny, and the various Acts prohibiting commerce between the people of Ireland were, of course, all passed by Anglo-Irish Catholics. The injury inflicted by these restrictive trading laws was made the subject of one of the grievances presented for redress to the King in 1641, by committees of both Houses of the Irish Parliament. The answer given was to the effect that the King would consider with the Lord Lieutenant as to the abolishment of the prohibition which forbade one Irishman to trade with another; but further alteration His Majesty thought not fit to admit in the national distinction complained of in the petition of the natives (2).

Wadding did not send home 30,000 Roman crowns and ammunitions that the "Lords of Ireland," of whom the pervert Ormond was the chief, might

(1) Hist. Comm. (Franc. MSS.), p. 87–88.
(2) State Papers, Ireland, 1633–47, p. 317.

continue to perpetuate this unchristian system of government, even though the conditions of a cessation comprehended another vain appeal to the King for the abrogation of unjust laws. At the inauguration of the Confederation, it was believed that the Oath of Association would ensure the loyalty of all parties. The cessation demonstrated the contrary. It also created strife, discontent and suspicion, regret being expressed, on the part of the Irish, that the Lords and gentry of the Pale had ever been "trusted in so holy a league." The foresight of Wadding, the exemplification of his policy in Scarampi's advice, and the opposition of the Irish towards the cessation, and what it involved, were all indirectly justified and acclaimed by no less a personage than Carte, who subsequently wrote that they, the Irish, had nothing to get by a cessation and "were only fit to be sent to Scotland to deliver His Majesty out of his trouble" (1).

Ormond's reward for the cessation was his appointment as Lord Lieutenant of Ireland (2).

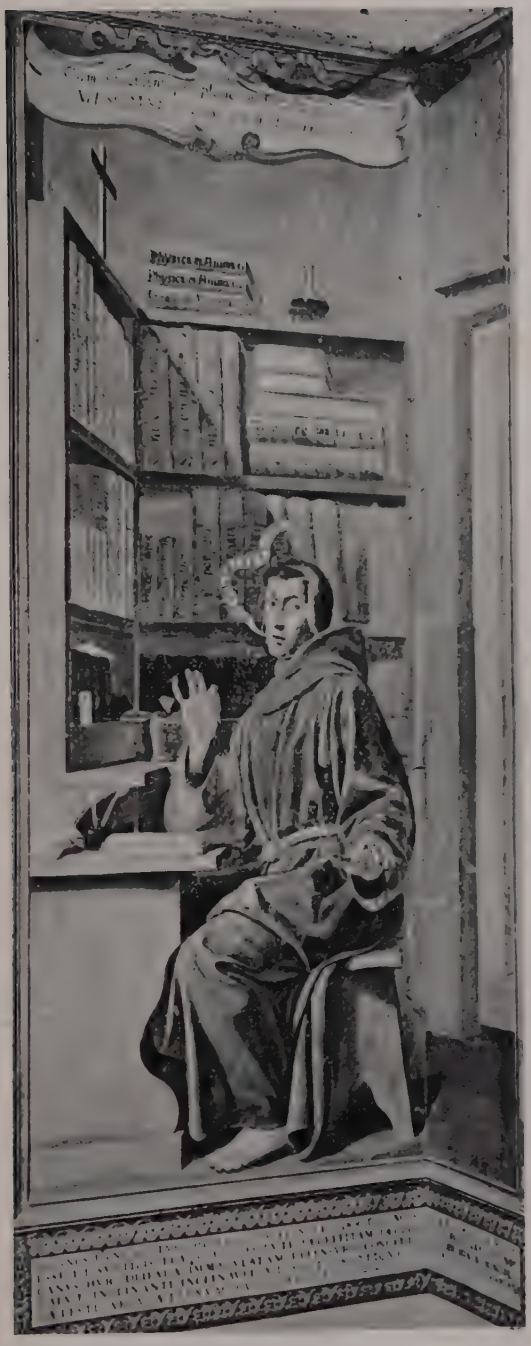
Though Scarampi had vigorously opposed the cessation, the Supreme Council, nevertheless, wrote to the Pope, within three weeks thereof, praying that the title and powers of a Nuncio might be conferred on his envoy (3). A letter was also addressed to the Cardinal Protector for Ireland, Antonio Barberini, soliciting his influence for the promotion of their views with regard to Scarampi. Father Wad-

(1) CARTE, *Life of Ormond*, Vol. I, p. 477.
(2) MEEHAN, *Hist. Conf.*, p. 94.
(3) *Conf. and War*, Vol. III, p. 21-3.

ding, on the same date, 1 October, 1643, was sent a list of the "Reasons for the Cessation" (1). On the 14 June 1644, the Supreme Council wrote to Urban VIII. stating that God was now publicly worshipped in Ireland, according to the Catholic rites, and that several Bishops possessed their Cathedrals. The Council then made this request: "With a view to further advance the Catholic Faith, the writers implore that the dignity of the Cardinalate may be conferred on Luke Wadding an Irishman of noble descent . . ." This request was signed by the President of the Supreme Council, Lords Mountgarret and Castlehaven, by Patrick D'Arcy, Richard Bellings, Gerald Fennell, George Comyn and by three Archbishops and Bishop Emer Mac Mahon (2). Mountgarret was Ormond's grand'uncle; D'Arcy was one of Ormond's legal advisers; Bellings was a son-in-law of Mountgarret, Fennel was one of Ormond's medical advisers and Comyn was a farmer and servant to Ormond (3). On the 15 of June the Supreme Council wrote to Wadding informing him that it had become an humble suitor on his behalf, "in that be might be made a Cardinal."

This was not the first occasion that Wadding learned of a proposition to make him Cardinal. Bourke, the Commissary of the Irish Friars Minors in Germany and Belgium, wrote to him from Brussels on March 22, 1642, thus; "I know not who has written

(1) Ibid., pp. 23, 24.
(2) Ibid., pp. 186 sqq.
(3) MEEHAN, *Hist. of Conf.*, p. 94.



JOHN DUNS SCOTUS

whose Works were edited by Wadding in 16 Vols fol.

(Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

to Don Eugenio, that Your Paternity sent to Doctor Dwyer for Ireland to procure the postulation of the Nobility of Ireland to His Holiness for creating you Cardinal. He came to me with the news, but would not tell me who wrote him such news . . . I send you the cover of the letter wherein this news came; perhaps your Paternity will recognize the hand if he be of your company, he is a pure rascal. I pray enquire this with diligence, for such rascals are pestiferous in our poor commonwealth " (1).

The Supreme Council's request to the Pope, to make Wadding a Cardinal, was not presented, for the reason that the disciple of St. Francis having procured the memorial, concealed it (2).

Neither the cessation, apparently, nor the Supreme Council's boast to Urban VIII. of its achievements, nor for that matter, the Supreme Council's compliment to Wadding, deterred in any way the activities of the founder of St. Isidore's on behalf of his country. A communication from Father O'Hartigan at Paris to the Supreme Council in November 1644, announces that Father Wadding had intimated that " His Holiness hath a favour in readiness for you and intends to add a far greater " (3).

The letter concludes with a significant statement indicating the knowledge that had reached the Continent concerning the proceedings of the Ormond, Clanrickard and Castlehaven factions in the Confede-

(1) Hist. Comm. (Franc. MSS.), p. 217.
(2) HAROLD, *Vita Waddingi*, cap. LXXXII.
(3) *Conf. and War*, Vol. IV, p. 61.

ration. "Some of your perfidious Catholics," wrote Father O'Hartigan, "will feel the smart of their unconscionable carriage and malversations in God's cause ere long . . . Father Wadding and I do not sleep" (1).

Meanwhile, the cessation allowed Ormond and Inchiquin to make preparation for the transport of their armies to England. The Confederates had offered £30,000 to the King to carry on the war, but were slow in paying it (2). The cessation did not, however, bring peace to Ulster where Monroe was not only breaking its terms, but had separated from the Government party, of which Ormond was head, and now acted solely in the interests of the Parliamentarians (3). On July 17, 1644, soon after the battle of Marston Moor, the King wrote to Ormond giving him power to conclude peace with the Irish and added "nor would I have you ignorant of that necessity in the condition of my affairs here enforces me to it." A continuance of the cessation was arranged and prolonged negotiation for peace, comprehending the Glamorgan proposals, ensued.

While these proceedings were taking place at home, Richard Bellings was sent to Rome. The Supreme Council in a letter, dated 23 November, 1644, to Pope Innocent X. apprised His Holiness of its resolve to dispatch its secretary to do homage. His Holiness was requested to promote Luke Wadding to the rank

(1) Ibid.
(2) Coffey, *O'Neill and Ormond*, p. 143.
(3) Ibid., p. 138.

of Cardinal (1). Urban VIII. had died before Dwyer, who carried a similar request, already referred to, had reached Rome. Bellings who arrived in Rome about the end of February 1645, was presented to His Holiness by Father Wadding (2). It has been stated that on learning later that a Nuncio had been appointed for Ireland, the Secretary of the Confederation was so astonished that "for three days he was unable to speak" (3). Serious accusations are made by the author of "The Aphorismical Discovery" (4) against Bellings whom he charged with malversation of the monies collected by him in Rome. Whatever the actual circumstances may have been, it must be borne in mind that at this time Charles was in need of help and seeking peace at all costs with the Irish, through Glamorgand and Ormonde.

If it was intended to confuse the Holy See, in any way, the plot was completely frustrated for Father Wadding prevailed on the new Pope, Innocent X., to send another envoy to Ireland, with powers and dignity of Apostolic Nuncio. Archbishop Rinuccini was sent. On his departure from Rome, early in April, 1645, the Nuncio received from Wadding 26,000 scudi towards the Irish cause. Wadding sent him a similar sum, the year after, through Dean Massari (5).

(1) *Conf. and War*, Vol. IV, p. 72.
(2) MEEHAN, *History of Conf.*, p. 123.
(3) Ibid., p. 126.
(4) Vol. I, Part. I, p. 79.
(5) HAROLD, *Vita Waddingi*, cap. LXXXI.

Besides the Brief of Appointment, the Nuncio received a more express Instruction which, if not actually written by Wadding, was at least the outcome of his deliberations. It manifests a masterly grasp of the affairs of Ireland, ecclesiastical and political, contemporaneously and historically. The document is divided into four parts. It treats of the causes leading up to the outbreak of hostilities in 1641; of the form of Government; of the condition of the Catholic Church and the object of the nunciature. A warning againt Ormond is the dominant note of the Instruction, which concludes thus: "It is evident that no advantage has accrued from the truce concluded a year ago, nor from the proposal which has been made for peace; the first has only served to cool the ardour of those who prefer a life of idleness and inactivity, and the second has been rendered fruitless by the arts of the Marquis of Ormond, the present Viceroy, a Protestant who although Irish, not only will never yield save by force, to the wishes of the Catholie but, by gaining time, hopes to create dissensions among them, and to wean them from the common cause. They must then be induced to adhere to their first resolution not to enter upon a treaty, truce or peace of any kind, unless the first and essential point of the free exercise of the Catholic religion in Ireland be secured (1).

We think there can be little doubt as to the authorship of this Instruction, particularly when it is borne

(1) AIAZZI, *Nunziatura in Irlanda di Mons. Gio. B. Rinuccini.* (Florence, 1844), pp. LI.

in mind that it was an acknowledged fact that the Holy See took no measure of importance concerning Ireland without consulting Wadding (1).

After a sojourn in France, the Nuncio reached Ireland on the 21 October, 1645. He was preceded to Ireland by a vessel laden with a huge cargo of arms and ammunition, concerning which accounts vary. The considerable amount of money, which the Nuncio took with him, was in Spanish gold.

Great was the interest now evinced in Irish affairs at the Roman Court. The tidings of O'Neill's victory at Benburb (5 June, 1646) caused much rejoicing; a solemn Te Deum was sung in the Basilica of St. Mary Major and the Standards taken in the battle and sent out by the Nuncio were hung as trophies in the cupola of St. Peter's. Innocent X. through Wadding sent his Blessing to Owen Roe O'Neill and with it the sword of the great Earl of Tyrone. "The Dean of Fermo," says Belling, "brought from Father Luke Wadding a sword which was said to have been that of Hugh, Earl of Tyrone, and, therefore, the good man conceived it would be a present acceptable to the General, his kinsman; but the Dean of Fermo . . . had caused the hilt of this sword to be gilt and also a crimson velvet scabbard with gilt bosses to be made for it at Paris; so as now, by chance, but one crossbar in the hilt of it, it appeared like a sword of authority, only that it was light and probably made use of in those times for other pur-

(1) See full text of *Instruction*, ibid., pp. XXV-LVI.

poses. The Dean [in advancing the cause of his master the Nuncio] gave it out publicly that the Pope had sent that sword to General O'Neill; . . . but sure I am that the sword was not given General O'Neill, for I saw it after the conclusion of the peace of 1648 with my lord of Ormonde in the Castle of Kilkenny" (1).

With regard to the Nuncio's attitude towards the Ormond Peace, and his uncompromising insistence on religious safeguards, the Instruction given to him must be remembered. Then we see that Rinuccini's attitude was nothing more nor less than Wadding's faith and patriotism. But disunion fomented by Ormond ruined all; and no one felt the blow so much as Wadding.

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**Founder of three Colleges.** When Wadding arrived in Rome in 1618 he found the name of Ireland partly ignored, partly (owing to the wiles of her traditional enemy) disparaged and reviled. He gradually succeeded in making our country known and respected in the Eternal City. Two flourishing institutions founded by him soon spoke in her favour—the Irish Franciscan College of St. Isidore and the Ludovisian College for the education of the Irish secular clergy. Of St. Isidore's we shall speak later. Concerning the Ludovisian College a contemporary, not to be suspected of bias, writing of its first students observes: "The Alumni of this Seminary, never unmindful of

(1) *Conf. and War*, Vol. II, pp. 98-99; Aiazzi, l. c., p. 419.

their vocation, made it their duty not to frustrate in any way the hopes reposed on them: wherefore they devoted themselves with whole-hearted energy to the acquisition of virtue and of learning. And within a few years [of the establishment of the College] these students by the publication and defense of Public Theses and by various compositions in prose and verse shed such lustre on the new Seminary and on themselves that their name was no longer by any means unknown in Rome" (1).

In pre-reformation days, Germany, England, Scotland and other countries had established national hospices in Rome for the reception of pilgrims coming from these lands (2). These institutions, when the need came, were readily converted into ecclesiastical Seminaries. Thus, in 1576, Cardinal Allen, during a visit to Rome, effected the transformation of the English Hospice of St. Thomas of Canterbury into a College for the education of priests for the English Mission. Ireland having no equivalent pre-existing institution remained without a National College until the matter was taken in hand by Wadding.

It was thought that Gregory XIII., whose Pontificate (1572-85) was remarkable for the number of

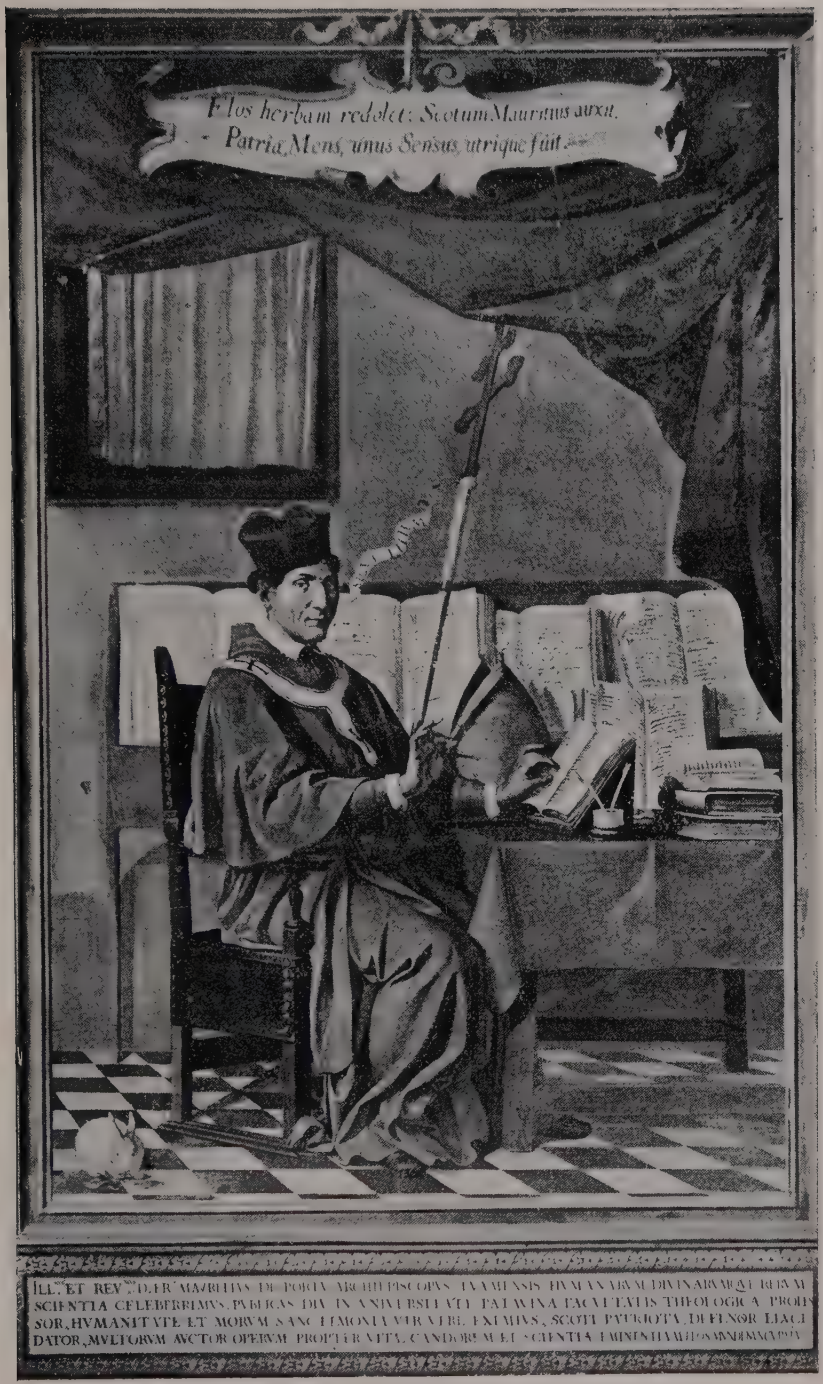
(1) Cf. Card. MAREFOSCHI, *Relazione della Visita Apostolica del Collegio Ibernese ... presentata alla Santità di N. S. Papa Clemente XIV.* (Rome, 1772), p. 68. Some of the Theses above referred to, as well as a few booklets of addresses and verses, are still preserved in the Libraries of St. Isidore's and of the Irish College.

(2) See *Hist. of the English College* by Card. GASQUET. (London, 1920); EMILIO RE, *Transactions of the Royal Hist. Soc.*, 4th Series, Vol. VI, p. 84.

ecclesiastical Colleges erected by him in Rome for countries over-run by Protestantism, would have given Ireland a place among the nations thus favoured; but the sums said to have been set aside for this purpose by the Papal Exchequer had to be diverted to another religious purpose, that is, to the prosecution of the war which the Irish princes were then waging for their religion and country against the generals of Queen Elizabeth (1). From time to time the Irish Bishops sollicited the Holy See for such a foundation, representing (as they did to Urban VIII.) that the establishment of a College for the secular clergy in Rome would "foster a loving obedience to the Holy See and maintain uniformity of ecclesiastical teaching and discipline" (2).

"Nevertheless," to use the words of Cardinal Moran, "notwithstanding the repeated sollicitations of the Irish Bishops, it was only in the year 1627 that the College was at length established through the munificence of Cardinal Ludovisi, nephew of Gregory XV., and through the untiring exertions of the illustrious ornament of the Franciscan Order in the seventeenth century, Father Luke Wadding. This wonderful man, having already established the Convent of St. Isidore for the members of his own Order, earnestly laboured to have a similar institution opened for the secular clergy. An occasion soon presented itself, and, indeed, a truly propitious one. Urban VIII. had, on his accession to the Papal throne, nominated

(1) Piazza, *Euserologio Romano.* (Rome, 1798), p. 253.
(2) Prop. Archives, Irlanda, *Atti*, 1625.




MAURICE À PORTU (O' FIHELLY), O. F. M., ARCHB. OF TUAM whose Commentaries were utilized by Wadding in his edition of Scotus (Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

Cardinal Ludovisi Protector of Ireland. This Cardinal was distinguished even in Rome for his liberality and munificence. One monument alone, the church of St. Ignatius, which is due to his piety, should suffice to immortalize his fame. It was his desire, in which he was confirmed by his most intimate friend, Luke Wadding, to render to the Irish Church some important service calculated to perpetuate the memory of his protectorate. 'It was not a difficult matter,' says the simple narrative from which we learn these particulars, 'to convince his Eminence that no other work was more worthy of his munificence, or could render more lasting service to the Irish Church, than the foundation of a Missionary College for the youth of that nation.' Without delay the idea was carried into effect; and we learn from many sources that it was the intention of his Eminence not merely to found the College, but to endow it with sufficient funds for the maintenance of a large number of students; death, however, cut short his beneficent designs " (1).

At first the College consisted of six students maintained at the expense of the Cardinal, four at the English College and two elsewhere. Wadding's better judgment and two years experience proved that, if the foundation were to be a success, all six should

(1) *Memoirs of the Most Rev. Oliver Plunket.* (Dublin, 1861), p. 10. This account by Card. Moran is based on the original documents, especially the " MS. Hist. of the College," written in 1678. The account given in the Catholic Encyclopedia (Vol. VIII, p. 157) of the origin and first superiors of the College is not only misleading but at variance with the documents which the writer had under his hand.

live not only in one house and under the same discipline, but under superiors of their own nationality, who would understand their national bent and the theological requirements of the Irish mission. The Cardinal once more fell in with Wadding's views; and such was his esteem of the great Irish Franciscan and the Isidorian community that, renting a house immediately opposite St. Isidore's, he placed the six students in it and committed the new College to the charge of the Irish Franciscans. Father Wadding, or the Guardian of St. Isidore's for the time being, was to be the *Praeses* or President; and with the *Praeses* was to be associated the Discretory or Council of St. Isidore's in determining all graver matters concerning the government and finance of the College and the education and spiritual training of the students. Without the sanction of this Council no serious matter could be transacted by the Rector, whose functions were practically restricted to those of a Dean of Residence. The Rector was to be, by preference, an Irish Secular Priest, unless circumstances made it advisable to appoint a Religious of St. Isidore's (1).

The Cardinal made a monthly allowance of fifty scudi to the College during his lifetime. And by an agreement drawn up beween him and the Superiors of St. Isidore's, the Irish Franciscans bound themselves to support the College on this income (2).

On January 1, 1628, the six students above mentioned took up residence in their new home, to which

(1) See "Constitutions of the Irish College," *infra.*
(2) See "Documents," *infra.*

they were escorted by their late fellow-students of the English College. The first Rector was Reverend Eugene Callanan, Protonotary Apostolic and Archdeacon of Cashel. He lived only six months after his appointment, as we learn from some sources (1); though from other documents it would appear that he lived into the year 1629. The Cardinal, after consulting the Isidorian authorities, appointed Father Martin Walsh, O. F. M., to succeed him. The latter being subsequently (June, 1630) elected Guardian of St. Isidore's, he was succeed in turn by Father John Ponce, O. F. M. (2), who, as we shall see, was one of the most celebrated of the philosophers and theologians of the Scotistic School in the seventeenth century. In virtue of his appointement as Guardian of St. Isidore's, Martin Walsh, from being Rector, became *ipso facto* President of the Ludovisian College.

The Ludovisian Students attended lectures at St. Isidore's, where, as has been already stated, they soon made their name as public disputants in philosophy and theology, under such teachers as Wadding, Hickey, Walsh, Ponce and other learned professors. Their proficiency brought honour to the Founder and gave great satisfaction to the Sovereign Pontiff and the Roman Court. They also took part in the liturgical offices at the Church of the Franciscans, where they had a special confessor and went to daily Mass and Holy Communion. In their walks through the

(1) MAREFOSCHI, l. c., p. 5; HAROLD, l. c., cap. LXXIII.
(2) Idem, ibidem.

City they were henceforth accompanied by one of the Franciscan Community. Little in contact with the outer world they retained in Rome the simplicity and sincerity of their native country, and progressed in piety and letters, completely winning the esteem of their Franciscan Superiors, to whose community they became deeply attached. The latter in turn showed towards them the partiality of compatriots enobled by zeal for the common Fatherland (1).

The Franciscans proved themselves successful administrators. During their control they were able to run the College on the not very munificent monthly grant of fifty scudi or Roman crowns. In fact so ably and generously did they discharge their trust that their own spare funds were free to maintain other poor Irish Students; and, during the whole term of their administration, three, four or even five extra Students were lodged and boarded by them at the expense of St. Isidore's (2).

While matters were thus succeeding apparently to the satisfaction of all, lo a bomb-shell! Cardinal Ludovisi dies at Bologna in 1632 at the early age of thirty-seven; and when his will is opened it is found that he has made over the College to the Italian Jesuits. The will was signed on April 11, 1629, a little more than a year after the College had been formally given in charge to the Irish Franciscans (3). The Students of the College, no less than Wadding and his asso-

(1) MAREFOSCHI, l. c., p. 6; HAROLD, ibid.
(2) HAROLD, ibid.
(3) See text of will in "Documents" *infra*.

ciates, made instant representations to Urban VIII (1). In response to these expostulations a commission of inquiry was instituted by order of His Holiness, consisting of four Cardinals—Bentivoglio, Spada, Gaetano and Genetti—and three Roman prelates. But the Superiors of the Society objected, and eventually obtained that the question should be determined by the Rota, a tribunal that decides according to the letter of the law rather than on lines of equity (2). The result was now a foregone conclusion; still Wadding considered himself bound to clear himself of responsability. The sentence of the Rota was published on January 11, 1635, and the College, which had been just previously increased in numbers and accommodation by Wadding, was handed over to the Jesuits on February 8th of the same year (3).

Another Irish foundation of Wadding's was the Noviciate House at Capranica (4). This was one of the last of Wadding's undertakings in the intcrest of the Irish Church, as his death occured on the following year. Owing to the success which attended the

(1) See "Documents," *infra.*

(2) MAREFOSCHI, l. c., pp. 11 and 78, 79.

(3) HAROLD, l. c.; MAREFOSCHI, l. c., p. 11; see *infra* "Documents."

(4) This is a small town in the Roman Province in the direction of Viterbo and near the important mediaeval town of Sutri. Its beginnings date from the eighth century. Its inhabitants were a sturdy people who, in the early part of the fourteen hundreds, threw off the yoke of their governors, the Counts of Anguillara (Francesco and Nicola) and boldly and successfully declared their political independence, maintaining their status of "Respublica Capranicensis" till full justice was done them; when they voluntarily merged themselves in the Papal States.

foundation of St. Isidore's he had been receiving for many years pressing invitations to establish the Irish Franciscans in other cities and towns near Rome, but resolutely refused; it not being in the interest of Ireland, he said, to set up an Irish Franciscan Province in Italy (1).

But after the disastrous failure of the Irish Confederates and the ruin and desolation wrought by Cromwell, it became every day more difficult to recruit St. Isidore's as an educational establishment from youths received to the Order and professed in Ireland. At first Novices were tentatively received in St. Isidore's itself (2); but it soon became evident that such an expedient could not fully meet the necessity. Hence Wadding decided on establishing a separate house for the reception and training of Irish Novices; and Capranica in the diocese of Sutri was the site he eventually determined upon. He was an intimate friend of Alexander VII., both before and after the latter's promotion to the Pontificate, and without difficulty obtained the Papal sanction and support. Letters Apostolic were issued for the purpose, May 14, 1656, authorizing him to enter into possession of the church and unfinished conventual buildings at Capranica, vacated three years previously by the Augustinian Fathers, and which went under the title of S. Maria del Piano (3). The solemn

(1) HAROLD, l. c., cap. LXXII.

(2) Archives, Merchants' Quay.

(3) HAROLD, ibid. For an interesting and reliable account of the Church of S. Maria del Piano and of the ancient and remarkable image

inauguration took place on May 14th in presence of Luke and Fathers from St. Isidore's and of the principal ecclesiastical and lay personages of the town and a huge congregation. Father Maurus Matthews, O. F. M., Lector of Theology, was appointed the first Guardian, and the convent was soon ready for the reception and accommodation of twelve Religious. The new Guardian, under Luke's direction, immediately set to work to complete the edifice; and so successful was his administration that he was continued in office for a second term (1).

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**Other Items.** Luke Wadding was *Lector Iubilatus* in Sacred Theology; Consultor of the Sacred Congregations of Rites, the Propaganda and the Index; member of the standing Cardinalitial Committee on Irish Affairs; and member of Urban VIII's Commission for a new redaction of the liturgical books—the Missal, the Breviary, the *Pontificale Romanum*, and the *Caeremoniale Episcoporum* (2).

In the Order he held the highest offices, and his biographer tells us that no business of grave importance concerning the Order was transacted for which

of Our Lady there venerated, see Gio. B. Balducci, *Cenni storici sul Santuario e Convento della Madonna del Pianto in Capranica.* (Rome, 1924). The façade of the Church is by the famous architect Vignola, and the frescos on the walls of the Sanctuary by the brothers Zuccari.

(1) Harold, ibid.

(2) Harold, l. c., lxxxiii.

he was not in some way responsible. He was appointed Procurator General, November 20, 1632, and Vice-Commissary *in Curia*, June, 1645. But positions of this nature were by no means to his liking; they entailed residence at Aracoeli, the head-house of the Order, and he preferred his beloved St. Isidore's; moreover the routine of office little accorded with his natural bent, with that indefatigable and indomitable energy and enterprise which were the admiration of his contemporaries (1). We are informed that a section of the Order made him conditional offers of the Generalate, but he could not be got to acceed to their wishes; and we have seen how he declined to cooperate with those who sought to have him elevated to the Cardinalate. "He required not the purple to cloth him with dignity."

More congenial to him was the government of his own College. His first term of office as Guardian of St. Isidore's ended May 2, 1627, but was prorogued to June 30, 1630. He was reappointed September 3, 1634, the term running to October 19, 1637. Again, after the usual interval of three years, he was nominated for a third term—October 4, 1640, to November 8, 1643—and for a fourth, from September 7, 1646 to September 9, 1649. During the last year of his life he was urgently requested to act as President of the College during the absence of the Guardian and under great pressure consented, though his health was rapidly declining (2).

(1) Ibid., XLIV–V.

(2) Account-books of the College in Archives, Merchants' Quay.

Scotus illuxit Hugo; ecus Scotus Hugoni
haec quantum dixerit, debet utrique Schola
I. I. ET REV.mus D.FR. HVGO CAVELLVS, ARCHIEPISCOPVS ARMACANVS, TOTIVS HIBERNIÆ PRIMAS, CANDIDATVS S.
THEOLOGIÆ PROFESSOR, ORNATISSIMVS SCOTI SCOLIASTES, DIFFINITOR GENERALIS, COLLEGII S.ANTONII FVN
DATOR, DISCIPLINÆ REGVLARIS PROMOTOR, SATOR, OBSERVATOR, NVDIPEDVM EXEMPLAR, VIR EXTENVATÆ LICET
CONSTITVTIONIS, ET MAXIMÆ VALETVDINIS, PATRIA PROVINCIÆ, RELIGIONIS, GLORIA.

HUGH MAC CAUGHWELL, O. F. M., ARCHB. OF ARMAGH
whose Commentaries were utilized by Wadding in his edition of Scotus
(Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

In the Roman approbation accorded to one of the works of his illustrious nephew, Bonaventure Baron, O. F. M., there is the statement that "Luke Wadding . . . received the votes of some of the Cardinals in Conclave to be Pope" (1). At what Conclave this took place we are not informed; most probably at the Conclave of September 1644, when Innocent X succeeded Urban VIII.

The principal aspects of Wadding's work for Ireland have been already touched on. Doctor Renehan, the illustrious historian and President of Maynooth, writes: "It is certain, and proved juridically, that the Irish Bishops, from 1624 to 1646, were nominated by Wadding" (2). Taken literally this is an over-statement of the facts as known to us from other sources; still it remains true that, during the period referred to (and also after that period), little of importance concerning the Irish Church was transacted in Rome for which Wadding was not in whole or part responsible. And it is no exaggeration to add that to write the full history of Wadding's life in Rome is to write the history of the Church in Ireland during a large and important part of the seventeenth century.

Each year, on March 17th, Wadding celebrated the Feast of St. Patrick in the Church and College of St. Isidore with great solemnity. And we owe it to his influence that the name of our National Patron was inscribed in the Calendar of the Universal Church. He himself tells us so in the *Annales*, observing that,

(1) *Annales Ord. SS. Trinitatis.* Rome, 1680. *Approbationes.*

(2) *Collections of Irish Church History.* Dublin, 1874, Vol. II, p. 8.

as far back as 1390, a General Chapter of the Franciscans ordered the festival of St. Patrick to be kept in the whole Order; in deference, no doubt, to the predominance which the Irish Province had achieved at that early period (1).

In one word, rarely if ever did any one man do so much for the Irish Church and the Irish people as did Wadding. But, as has been the fate of most patriots, there were found in his life-time those who, on the failure of the Confederation of Kilkenny, sought to besmirch his name on this and on other headings. But his life and his work, as he himself observed, are the best refutation of such aspersions. Why wonder, he remarked, that Providence should permit Ireland, the Island of Saints, to be over-run by foreign heretics, when the Lord permits his own holy City, Jerusalem, to remain in the hands of the Turk? (2)

*Fas sit ab hoste doceri.* We shall quote from Sir James Ware: "I wish I could excuse him [Wadding] from the hand he had in fomenting and aiding the Irish Rebellion, which broke out in 1641, the only action of his life that hath tarnished his great virtues" (3). This is the finest testimony, coming, as it does, from an Englishman and a Protestant, that any Irish patriot could desire. We be permitted to give another short extract from a more modern source: "He [Wadding] was an enthusiastic supporter of the Irish Catholics in the war of 1641; and his College became

(1) *Annales Minorum*, Vol. IX, p. 96, § XVI (2nd ed.).
(2) HAROLD, l. c., Cap. ult.
(3) WARE-HARRIS, *Irish Writers*, Book I., Ch. XVI.

the strongest advocate of the Irish cause in Rome. The spirit of patriotism originated by Wadding, it has ever since retained, so that Sir George Errington, who was sent by Gladstone to explain the relation of English and Irish politics in Rome, reported that those Irish politicians, though most extreme in England, were Conservatives compared with the Collegians of St. Isidore's!" (1)

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**Saintly Life and Holy Death.** Of Wadding's great virtues and most saintly life a whole volume might be written. His excellent biographer devotes some twelve chapters to the subject. The cause of his Beatification has never been introduced; but there is undoubtedly, in our humble opinion, a *prima facie* case for such a process. He died after a month's illness on Sunday morning, November 18, 1657, at 10 o'clock; his eyes trustfully and lovingly fixed on a picture of the Blessed Virgin. His fingers, hands and other parts of his body remained perfectly flexible even fifty-four hours after death (2). "He died," as the Bollandists observe, "with no less fame for holiness than for learning" (3).

The Faithful who flocked to the Church to pay homage to his venerable remains vied with each other

(1) Dict. Nat. Biography, *Wadding Luke.*
(2) HAROLD, l, c., Ch. XC.
(3) *Acta SS.*, Maii Tom. III, p. 550. (Venice, 1738).

in securing pieces of his habit and chord as precious souvenirs of a truly great and holy man. The funeral oration was preached by a Dominican Father, P. Franciscus Matthaeus; and, on the thirtieth day, solemn obsequies were celebrated at Capranica, founded by him only the previous year (1). He was buried in the Church of St. Isidore. On the monumental slab, erected at the expense of one of his friends and benefactors, the Advocate Ercole Ronconio, was carved the following inscription which may still be read:

D O M
R. A. P. F. LUCAE WADDING HIBERNO
VIRO ERUDITO
VIRTUTIBUS ORNATO
DE ECCLESIA RELIGIONE ET PATRIA
BENEMERITO
LECTORI IUBILATO
TOTIUS ORDIN. MINOR. CHRONOLOGO
PATRI AC FUNDATORI
OPTIMO ET AMANTISSIMO
COLLEGIUM MOERENS POSUIT
AERE D. HERCULIS RONCONII
IN URBE ADVOCATI
EIUS VERI AMICI
OBIIT
XVIII NOVEMBRIS MDCLVII
AETATIS LXX

FLEBILIS HINC ABSIS SUBITO MORS VICTOR REMANSIT
OSSA TEGIT MARMOR SPIRITUS ASTRA TENET.

(1) Ibid. The oration of P. Franciscus Matthaeus (Matthews?) has not come down to us, but that delivered by Fr. Antony Roche at Capranica (composed by Francis Junius of St. Isidore's) is preserved in the College Archives. There are also some anonymous Latin elegies, written on Wadding's Death, and an anagram in which occurs this line:

"Coelum nunc animam, Roma corpus habet."

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**List of Works.** Though most of his numerous works have already been referred to, it may be useful to append the following more detailed and technical list.

1. Legatio Philippi III. et IV. Hispaniarum Regum ad Sanctissimos Paulum V., Gregorium XV. et Urbanum VIII. pro definienda controversia Conceptionis B. Virginis Mariae.

(Louvain, 1624, in-fol.; Antwerp, 1641).

2. De Hebraicae Linguae Origine, Prestantia, et Utilitate ad Sacrarum Litterarum Interpretes: Opusculum praefixum Concordantiis Hebraicis a Mario de Calasio Minorita ingentium quatuor voluminum mole editis; necnon reliqua magni illius operis praeliminaria.

(Rome, 1621, in-fol.).

3. Apologeticum de praetenso Monachatu Augustiniano S. Francisci: in quo deteguntur, et refelluntur varii errores ex hac una controversia exorti.

(Madrid, 1625, in-4°; reprinted in Vol. I, *Annales*; Lyons, 1641, in-8°, "cum defensione eiusdem contra Thomam Herreram." A Spanish translation appeared, Madrid, 1625).

4. Annales Minorum, in quibus res omnes trium Ordinum a S. Francisco institutorum ex fide ponderosius asseruntur, calumniae refelluntur, praeclara quaeque Monumenta ab oblivione vindicantur.

Vol. I: From the Birth of St. Francis to the year 1250 (Lyons, 1625, in-fol.).

Vol. II : 1250-1300 (ibid., 1628, in-fol.).

„ III : 1350-1350 (ibid., 1635, in-fol.).

Vol. IV : 1350-1400 (Lyons, 1637, in-fol.).
,, V : 1400-1450 (ibid., 1642, in-fol.).
,, VI : 1450-1475 (ibid., 1647, in-fol.).
,, VII : 1475-1500 (ibid., 1648, in-fol.).
,, VIII : 1500-1550 (Rome, 1654; Lyons, 1657, in-fol.).

(A compendium of this work was published by the author's nephew, Francis Harold, Rome, 1662, in 2 Vols. fol. A French translation was issued by Sylvester Castel, O. F. M., Toulouse, 1680, in 4 Vols. 4° A new edition of the whole work was published by Joseph Maria Fonseca, O. F. M., Rome, 1731, in 16 Vols. fol. An Index volume to this edition was issued, Rome, 1741. Between 1794 and 1886 eight Volumes have been published by way of Continuation, bringing the *Annales* down to the year 1622).

5. Vita B. Petri Thomae Carmelitae, Patriarchae Constantinopolitani.

(Lyons, 1637, in-4°).

6. Scriptores Ordinis Minorum: quibus accessit Syllabus illorum qui ex eodem Ordine pro Fide Christi fortiter occubuerunt. Priores atramento, posteriores sanguine Christianam Religionem asseruerunt.

(Rome, 1650, in-fol.; ibid., 1810; ibid., 1906).

7. Opuscula S. Francisci Ord. Min. Institutoris, quibus addidit Commentarios Asceticos.

(Antwerp, 1623, in-4°; popular editions, without the Commentaries, were printed at Salamanca, Alessandria della Paglia, Naples, Cologne and elsewhere).

8. Concordantiae Morales S. Antonii Patavini cum Promptuario Morali cujusdem Anonymi Minoritae Hiberni, additis etiam amplissimis Notis.

(Rome, 1624, in-4°).

9. Angeli del Pas, doctissimi Minoritae, Commentaria in Marcum.

Vol. I. (Rome, 1623, in-fol.).

Angeli del Pas, in Lucae Evangelium Commentaria.

Vol. II. (Ibid., 1625; 1628, in-fol.).

10. Ioannis Duns Scoti Opera Omnia Tomis Sexdecim Distributa: quibus addidit praeter praeliminaria suas aliorumque notas, et censuras ad singulos libros.

(Lyons, 1639, 16 Volumes in-fol.).

Vol. I. Grammatica Speculativa.

In Universam Logicam Quaestiones.

Vol. II. Commentaria in 8 libros Physicorum (with the Annotations of Franciscus a Pitigianis).

Quaestiones in libros de Anima (with the *Scholia* and *Supplementum* of Hugh Mac Caughwell).

Vol. III. Tractatus de Rerum Principio (with the *Scholia* and Notes of Luke Wadding).

Tractatus de Primo Principio (with the *Scholia* of Mac Caughwell and Annotations of Mauritius a Portu).

Tractatus Theorematum (with the *Scholia* and Annotations of same).

Collationes viginti tres (with the *Scholia* of Mac Caughwell).

Collationes quatuor noviter additae (with the *Scholia* and Notes of Wadding).

Tractatus de Cognitione Dei; Quaestiones Miscellaneae; Meteorologicorum libri quatuor (with the *Scholia* and Notes of same).

Vol. IV. Expositio in Metaphysicam (with *Summaria* and Notes by Mac Caughwell).

Conclusiones Metaphysicae (with Notes of same).

Quaestiones in Metaphysicam (with Annotations of Mauritius a Portu and the *Scholia* and Notes of Mac Caughwell).

Vol. V. Libri Sententiarum Distinctiones Septem (with the Commentaries of Lychetus, the "Supplementum" of John Ponce and the *Scholia* and Notes of Mac Caughwell),

Vol. VI. Reliquae Distinctiones eiusdem Libri I Sententiarum (with the Commentaries, *Scholia* and Notes of same).

Vol. VII. Libri II Sententiarum Distinctiones sex (with the Commentaries, *Scholia* and Notes of same).

Vol. VIII. Reliquae Distinctiones eiusdem Libri II (with Commentaries, etc. of same).

Vol. IX. Libri III Sententiarum Distinctiones viginti quinque (Commentaries etc. as above).

Vol. X. Reliquae Distinctiones eiusdem Libri III (with the Commentaries of John Ponce).

Vol. XI. Libri IV Sententiarum Distinctiones tredecim (with *Scholia* and Notes of Mac Caughwell and the Commen-

Vol. XII. Eiusdem Libri IV distinctio quartadecima cum reliquis usque ad 42$^{am}$ inclusive (with *Scholia* and Commentaries of Hickey).

Vol. XIII. A Distinctione 43$^{a}$ usque ad finem eiusdem Libri IV (with *Scholia* and Commentaries of Hickey).

Vol. XIV. Reportatorum Parisiensium libri tres (with *Scholia* and Notes of Mac Caughwell) and Wadding.

Vol. XV. Eorundem Reportatorum Parisiensium liber quartus (with *Scholia* and Notes of same).

Vol. XVI. Quaestiones Quodlibetales (with the Commentaries of Lychetus and the *Scholia* and Notes of Mac Caughwell).

11. Vita et Res gestae B. Iacobi Piceni carmine heroico per Ioannem Baptistam Petruccium Archiepiscopum conscriptae: quos Notis et Commentariis illustravit. (Lyons, 1641, in-4°).

12. Officia plurima, praesertim Lectiones secundi Nocturni Sanctorum multarum Ecclesiarum tum in Italia, tum in Hispania, Germania, Bohemia, Hungaria etc.: quae vel ex integro composuit, vel fidelius iuxta veteriora Acta eorundem Sanctorum, aut puriora Ecclesiarum monumenta restituit,

WADDING AND HIS PRINCIPAL ASSOCIATES

(Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

ex commissione S. Congregationis Rituum Ecclesiasticorum, dum a multis annis obit munus Consultoris eiusdem Congregationis.

(Unpublished).

13. Illustre Martyrium XIV Fratrum Minorum ab Haereticis Bohemis Pragae pro Fide Catholica occisorum.

(Published by Jerome Strasser, O. F. M., Vienna, 1624).

14. De Morte B. Mariae Virginis: Immaculatae Conceptioni B. V. M. non adversari eius mortem corporalem.

(Rome, 1655, in-8°).

15. De Baptismo B. M. Virginis.

(Ibid., 1656, in-8°).

16. De Redemptione B. M. Virginis.

(Ibid., 1656, in-8°).

17. Epigrammata Pia.

(Published by Franciscus a Sosa, O. F. M., Salamanca, 1623).

18. Summa Casuum Conscientiae Emanuelis Roderici, O. F. M.

(Ibid., 1616).

19. Florilegium de Dictis et Factis Philosophorum celebrium, cum Opusculo de Sapientia Sanctorum Ioannis Guallensis Minoritae.

(Rome, 1655, in-12°).

20. Oculus Moralis Ioannis Guallensis cum Apologia.

(Ibid., 1656, in-8°).

21. Commentaria ad Vitam et Opuscola S. Anselmi Episcopi Lucensis.

(Ibid., 1657, in-4°).

22. Disputationes Morales in tres Bullas Apostolicas Cruciatae, Defunctorum et Compositionis adiecta Appendice de Opinionum electione.

(Lyons, 1634, in-4°).

23. Alphonsi Ciacconii, De Vitis Summorum Pontificum et S. R. E. Cardinalium.

(Revised and enlarged in collaboration with Ughelli and others).

24. Iudicium doctrinae Iansenii, seu brevis Relatio de gestis in controversia Iansenistarum. (Being the author's Diary of the proceedings in Rome which resulted in the condemnation of Jansenius; autogragh copy in the Archives of St. Isidore's).

(Published in *Défense de l'Eglise Romaine et des Souverains Pontifes*, pp. 389-429. Liège, 1696).

25. Vitae Sanctorum Ecclesiae Urbevetanae cum Notis et Commentariis, ad Cardinalem Faustum Polum Episcopum Urbevetanum.

(Apparently not published).

26. Liber de insigni pietate Urbinatum erga Minores.

(Not published).

27. De Mente SS. Patrum circa Immaculatam Conceptionem B. M. Virginis.

(Not published).

28. Tractatus de Scandalis exortis in Controversia Conceptionis.

(Not published).

29. Comitia Generalia Ordinis Minorum, res quaeque graviores in iis pertractae, editaeque omnes Constitutiones, quibus multa etiam subiecit Provincialia Statuta. Tomus unicus.

(Not published).

30. Bibliotheca veterum Patrum Ord. Minorum, quorum plurima hactenus non prodierunt opera, alia antiquis typis commissa non inveniuntur, aliquot tomis distribuenda.
(Not published).

31. Aphorismi in Regulam Fratrum Minorum ad eliminandas multorum, plerumque imperitorum, Expositiones in eandem, quae timoratis et infirmis conscientiis graves scrupulos ingenerunt.
(Not published).

32. Consultationes Ecclesiasticae circa varias materias sibi commissas occasione multarum Congregationum, quibus iubetur interesse, Liber I.
(Not published).

33. Epistolarum Selectarum, Liber I.
(Not published).

## NOTE ON THE WADDING FAMILY

WADDING

Ballycogley Co. Wexford.

Tho. Wadding Esq. of Ballycogley MP. Co. Wexford temp. James I son of Richard Wadding and grandson of Thos. Wadding both of same place. Visit Wexford 1618.

Sa. three crosses pattée, one and two and as many fleurs-de-lis, two and one, all argent.

(Office of the Ulster King of Arms, Dublin Castle).

## I. - WEXFORD WADDINGS.

The Waddings of Waterford were a branch of the Wexford family whose establishment in Ireland synchronized with the advent of the early Anglo-Norman settlers. The parent family was originally located in the baronies of Forth and Bargy, County Wexford, their Castles being situate at Ballycogley, Ballyrane and in the town of Wexford (1). In addition to achieving eminence in the Church, a prominence in the legal profession and an affluence in commerce, the Waddings held important positions of trust, under the Crown of England, in the administration of official affairs. They were likewise prominent in municipal government, being elected to the highest positions within the competence of the citizens to bestow.

The nature of these high offices, in mediaeval and later times, are specified in the Patent and Close Rolls, State Papers, Corporation Records, and Documents in the British Museum and the Library of Trinity College, Dublin.

To the position of Chief Serjeant of Wexford " Robert Waddyinge " was appointed in 1356 (2). This, however, is not the first reference to the Waddings in the official records. The Calendar of Justiciary Rolls (3) contains a report of an action in the year 1302, in which Robert Huscard was the Plaintiff and Walter Waddying the defendant. The office of Sheriff of Wexford was held in 1383 by Thomas Waddying; in 1397, in 1413, and again in 1424 by David Waddying (4). The former was one of the gentlemen of Wexford appointed to provide twenty archers for the defence of the county (5). Maurice Wadding was appointed, in 1413, to the position of assessor and collector of three hundred marks, which the community of the county of Wexford, and the sovereign and communities of the towns of Rosse and Wexford, had conceded to Thomas le Botiller, Prior of the Hospital of Saint John of Jerusalem in Ireland (6). One of the two Constables of the Barony of Forth, County Wexford, in 1608, was John Wadding. The name of Thomas Wadding appears in

(1) HORE, *History of Wexford Town and County*, p. 139-324.
(2) Patent Rolls 29 Edw. III., p. 57.
(3) XXIII to XXXI Edwd. I.
(4) Patent Rolls 2 Hy. VI., p. 233.
(5) Ibid. 5 Ric. II., p. 113-114.
(6) Ibid. 14 Hy. IV., p. 201.

the list of those summoned to attend the Parliament held in Dublin Castle in 1613 (1).

The name of Wadding is again associated with position of trust in the appointment of Richard Wadding as one of the Treasurers, for the County Wexford, of the Confederation of Kilkenny. In pursuance of the Acts passed by the Commonwealth Parliament in 1652 and 1653, and which marked the close of the wars begun in 1641, the extensive property of the Waddings of Wexford was entirely confiscated and its owners banished to Connaught. By a decree dated June 13, 1656, Richard Wadding of Ballycogley was assigned 499 acres in Connaught, where also John Wadding of Bannow, by decree dated May 8, 1655, was assigned 216 acres (2).

In the ecclesiastical history of Wexford figure Nicholas Wadding who was the last Prior of the monastery of Black Friars, Clonmines, surrendered in 1544 (3), and Dr. Luke Wadding who was appointed Coadjutor Bishop of Ferns on May 12, 1671, with the right of succession. For reasons admitted by the Holy See his consecration, at his own request, was deferred till 1684. However, as Vicar General, he administered the diocese unmolested till after the time of Dr. French's death, and secured many privileges through the influence of his family (4).

## II. - WATERFORD WADDINGS.

From the branch of the Wadding family, which settled in Waterford, descended illustrious and distinguished men. Though the exact date of the settlement is not clear, it would appear to have been at a comparatively early period. The Statute Rolls of Edward IV. record a decree, in the year 1464, to the effect that Hugh Rocheford and others of the County of Wexford who owed John Wadeyn of Waterford, merchant, seven score marks, and ten marks for certain contracts, should appear before the Mayor and Bailiffs of the city of Waterford to answer the claim (5). A much later reference is by the Juries for Wexford Town and Corporation, who made the following presentment in 1537: "They present that Wadding of Ballycogley (County Wexford) and his son

(1) *Liber Munorum*, Vol. II, Pt. VII, p. 51).

(2) HORE, *History of Wexford* (Ferns), p. 505.

(3) ARCHDALL, *Monasticon*, p. 734.

(4) BRADY, *Epis. Succession*, I., pp. 279–80; HORE, *History of Ferns*, p. 324; RENEHAN, *Collections*, II, pp. 22-29.

(5) Stat. Rolls 3 Edw. IV, Record Office Publications.

Richard forceably entered in Nicholas Wadding's lands of Waterford, that is to say, Boryassest-Own and ye Fassath'' (1). It was not, however, until about the middle of the reign of Elizabeth that the family name appears prominently identified with the holding of high positions, all of which would appear to have followed on the Pardon granted in 1571 to Thomas Wadding, gentleman, and Walter Wadding, merchant [uncle and father respectively of Luke Wadding O. F. M.], both of the city of Waterford (2). To the office of Mayor of Waterford, Thomas Wadding was elected in 1596, Richard Wadding in 1611, and Paul Wadding in 1646. To the first-named frequent reference is made in the State Papers and the Elizabethan Fiants. A letter from the Bishop of Cork in Ireland to the Lord Chamberlain says: "The Mayor of Waterford, who is a great lawyer, one [Thomas] Wadding, carries the sword and rod for Her Majesty, but neither he nor his sheriffs ever came to the Church since he was Mayor nor ever since Her Majesty's reign..." (3). The Mayor's example was widely followed, apparently, according to a letter from Sir John Dundall to Lord Burghley, dated March 19, 1596. He wrote: "The good town of Waterford, Her Majest'y Chamber (as they termed it themselves), which were never but loyal, has seminaries, Jesuits, Papists, Priests, and Friars, and is not clear of a Legate from the Pope. Waterford is now wholly given up to Rome" (4). In a political list of Anglo-Irishmen of note (5) it is stated that Mr. Thomas Wadding holds a chief office under the Crown in the County of Waterford, and dwells in that city; a busy fellow, inclined to breed dissension, allied in those parts, and corrupt (6). Many years prior to his appointement as Mayor, Thomas Wadding, described as "learned in law," was commissioned by the Crown "to make inquisition in the several counties for the concealed lands of the monasteries and attained persons; to take inquisition *post mortem*; to survey and make enquiry for the countries and territories belonging to the Whyte Knight and others; to make inquisition of the number of acres in the county of Waterford, to extend it in ploughlands, and divide them into baronies; to find what places are cessable, and to divide the county into four quarters or cantreds, dividing any of these into baronies" (7).

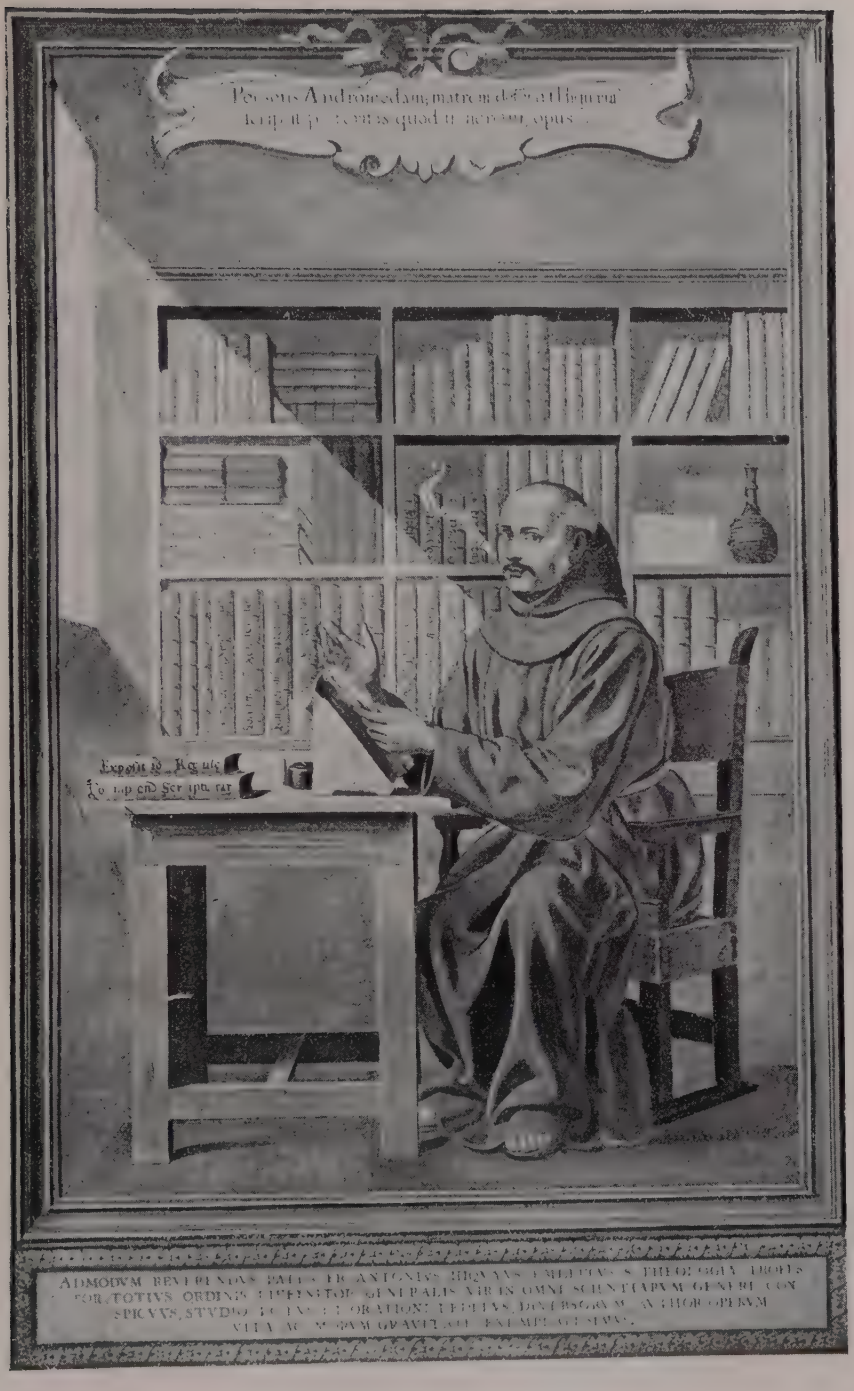
(1) Annuary Kilkenny Arch. Society, Dublin 1870.
(2) Eliz. Fiants, No. 1784.
(3) State Papers, Ireland, 1596-7, p. 18.
(4) State Papers, Ireland, Vol. 187, No. 19.
(5) Carew MSS. 608.
(6) Kilkenny Arch. Soc. Vol. IV, p. 160.
(7) Fiants of Eliz. Nos. 1555, 1635, 2906, 5357.

From an historical point of view, the most important position, perhaps, held by Thomas Wadding was that of "Ormond's Chief Justice in Tipperary" in 1580 (1). The jurisdiction of the Palatinate of Tipperary was created by Letters Patent of November 9, 1328 (2), and was granted to James, le Botiller, Earl of Ormond, for life, but was continued by various grants and confirmations until seized by the Crown by process of *Quo Warranto*, in 1621. It was revived in 1662 and continued till 1715 when it was abolished on the attainder of James, Duke of Ormond. The administration consisted of a Court of Chancery with a Chancellor, a Court of pleas of the Crown and a Court of Common Pleas with a Seneschal and a Justice, a Sheriff and Sheriff's Courts, etc., wherein the respective officers had all the authority of similar officers in the King's Court (3).

Thomas Wadding's legal eminence is indicated also by Sir George Carew's invitations to him "to set down in writing a discourse" of Sir George's title to lands and seignories in Munster. The invitation was accepted and the State Papers contain a long "discourse" by Mr. Wadding on the subject of the lands which Carew had in Ireland (4).

The pursuits of "Ormond's Chief Justice" were not confined to the study and administration of the law. He considerably augmented the ancestral estates by the acquisition of extensive property. The "Manor of Kilbarry," within the ancient Liberties of Waterford, acquired by Mr. Wadding, formed part of the possessions of the Knights Templars, and of the Knights of Saint John of Jerusalem, respectively. In the Charter of Henry II., whereby Kilbarry and other lands were granted to the Templars, Kilbarry is described as "the villa near Waterford whose church is dedicated to St. Barry" (5). On the suppression of the monasteries the lands of Kilbarry were first leased, by the Crown, to George Wyse of Waterford, but were subsequently, in 1573, granted "for ever, in common soccage," to Thomas, Earl of Ormond and Ossory, by Queen Elizabeth (6). According to Sir James Ware, Lord Ormond assigned the estate so granted to Thomas Wadding (7) "Kilbarry with its demesnes were granted to Thomas, Earl of Ormond, and assigned to

(1) State Papers, Ireland, 1574–85, p. 269.
(2) 2. Edw. III.
(3) Reports of Deputy Keeper. Record Office, Vol. V and VI).
(4) State Papers, Ireland, 1601–3, p. 437–8.
(5) HORE, *History of Wexford*, Dunbrody, p. 84.
(6) Fiants of Eliz. No. 2592.
(7) WARE, *Antiquities of Ireland*, Vol. II, p. 271.



ANTONY HICKEY, O. F. M.

(Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

Thomas Wadding" (1). The exact date of the assignment is difficult to ascertain owing to the destruction of the Public Record Office, Dublin. Though the last Will of Thomas Wadding, dated the September 16, 1613, is referred to in an Inquisition taken in 1629, no reference is made to the history of the acquisition of the Kilbarry property (2).

To the estate acquired from Ormond, Thomas Wadding's son, Richard, succeeded. Like his father, he followed the profession of the Law. The "Minutes of Parliament at the Middle Temple" record his entry there on the 22nd July, 1594, thus: "Mr. Richard Wadding, late of New Inn, gentleman, son and heir of Thomas Waddinge of Waterford, Ireland, gent generally; fine 20/-. Bound with Messrs George Lea and Dominic Sarsfield" (3). Mr. Wadding was admitted on June 24, 1607.

Among the names of those summoned to attend the Parliament held in Dublin Castle in 1613 appears that of "Richard Wadding, armiger, in *legibus eruditus*" (4). He represented the city of Waterford. The character of Richard Wadding is recorded in the Carew Manuscripts, thus: "A known malicious Papist. He was excommunicated and deprived of the mayoralty of Waterford for refusing to take the Oath of Supremacy. He held property in Waterford, and an office under the Crown. He married a daughter of John Hore of Shandon Castle, Co., Cork. He was one of those commissioned by the Irish Catholics as deputies to James I., in 1613, all of whom were sent to prison for some days". The foregoing is described in the Carew Calendar to be "in Carew's handwriting" and to come within "a note of the Lords and Recusants in the Houses of Parliament and that were the principal disturbers of the same at Dublin in the year 1613". Richard Wadding, it is further stated, was busy in the Parliament and an undutiful speaker to Sir Nicholas Walsh.

Richard Wadding died on the May 24, 1628 (5). The inquisition taken thereafter states that, at the time of his death, Richard Wadding held his estate from King Charles, but by what service "the jurors were ignorant." It also recites that Richard's father, Thomas, held the lands of Kilbarry, with other lands, from King James. Since there was no direct grant from the Crown to either Thomas or Richard, it is to be inferred that they both enjoyed their estates on the same conditions that Thomas, Earl of Ormond, from whom they were acquired, held them,

(1) SMITH, *Hist. of Waterford*, p. 82.
(2) Inqu. 5 Chas. I. Ord. Survey Collection, R. I. A.
(3) "Middle Temple Records," Edited by C. H. Hopwood, Vol. I, p. 344.
(4) *Liber Munerum*, Vol. II, Part VII, p. 51.
(5) Inqu. 5 Chas. I, Ord. Survey Collection, R. I. A.

*viz.*, from Queen Elizabeth. This inquisition also reconds the Will of Richard Wadding dated 10, January 1626; that he left a son Thomas who was his heir and next in remainder, and who was "at the time of his father's death aged 35 and was married."

Like his father and grandfather, Thomas also adopted the Law for his profession, entering the Middle Temple on the May 14, 1613 (1). He subsequently became Alderman and Recorder of the city of Waterford. An inquisition taken on February 9, 1662, states that he did, during the wars begun in 1641, "compose Rebellion and commit high treason" (2). The Jurors further declared on oath that, in 1641, Thomas Wadding attended public meetings for the election of members of the Supreme Council; that he did subscribe the oath of the first, second, and third rolls of Association, that, in 1642, he was appointed by the Common Council of the City to be an overseer of a Mint House and that the Stamps were made to that purpose by his order; that "upon the 23rd July, six being in Council assembled, the said Thomas Wadding, Recorder, being present, did then make an order for the reception of the Pope's Nuntio, then coming into Waterford, with discharge of artillery for him and providing wine, saffron bread, and other necessaries for his accommodations."

The estate of Thomas Wadding, in 1641, represented in area about 4,700 acres, plantation measure, equivalent to 7,613 acres statute measure (3). Every acre was confiscated in 1652. The name of Wadding, as in the case of the Wexford family, appears in the lists of persons transplanted to Connaught from Waterford. In the "Adventure Act" passed by the Commonwealth Parliament, September 26, 1653, Kilbarry was specially set aside or reserved for Mr. Justice Cook, one of Cromwell's judges of the Munster Circuit (4). At the Restoration, the lands of Kilbarry were granted to the Duke of Ormond's private secretary Sir George Lane. Of this transaction Dr. French, Bishop of Ferns, writes: "This new knight (Lane) had conferred upon him the estates of two worshipful esquires, that of Mr. Thomas Wadding of Waterford, and that of Mr. Philip Hore of Kilshalchan; the seate of Kilbarry neare Waterford, hee hath from the former, a delicious place, with the whole estate upon a thousand pounds a yeare, and Kilshalchan a faire seat with the livings of eight hundred pounds yearly" (5).

(1) "Middle Temple Records," p. 361.
(2) Inqu. Waterford, Ord. Survey Coll. R. I. A.
(3) "Books of Distribution," Down Survey.
(4) Acts and Ordinances of the Interregnum (Firth), Vol. II, p. 738.
(5) "The Unkinde Deserter," p. 135 (Duffy's edition).

A survey made in 1654 by the authority of the Civil Powers, for the purpose of ascertaining the estates of "papists," and the tenure by which they were held, states that, among other land, "Kilbarry was, in the year 1640, in the seizin of Thomas Wadding as his ancient inheritance held by him of the Crown of England by Knight Service in capite."

The Waterford Waddings are referred to by Francis Harold (1) as "familiam in ea civitate vetustissimam et semper splendidam opibus, aedibus, authoritate et Christiana virtute". And again: "Sola haec Waterfordiensium Waddingorum familia tot simul habuit nostra memoria viros doctrina et religione claros, ut pluribus Ordinum familiis, et praecipuis Europae partibus utilitati et ornamento fuerint" (2). Of Thomas Wadding the same author observes that Father Scarampi, the Papal Envoy, and Archbistrop Rinuccini, the Nuncio, "apertam sibi paratamque habebant urbanum domum et villam ruralem, equos insuper et pecunias Thomae Waddingi, Lucae nostri patruelis, cuius aedium commoditates et splendida convivia, atque ipsius viri virtutem illi suis litteris non semel aut leviter laudant... Graves ipsius et filii doctasque de his rebus epistolas et prisca pietate fideique constantia plenas, brevitatis causa hic non describo, alioquin Christiano lectori lachrymas pietatis eliciturus" (3).

These heart-rending letters have not come down to us, but the greater part of one of them is preserved in Aringhi's Life of Father Scarampi (4). It is addressed by Thomas Wadding, then in exile at Nants, to Father Scarampi, Rome, and is as follows. "Litteras vestras percepi, quae multum solatii attulerunt, praecipue quod per eas vestrae Paternitatis salutem intellexerim, de qua mei Domini tam longum silentium dubitandi causam praebuit. Recepi etiam ex dono Paternitatis vestrae a quodam mercatore hic residente decem pistolas Hispanicas: et mirabar, quod nulla mentio fuerit facta de iis in vestris litteris. Sed causam eius omissionis credo esse, ut Paternitas vestra observaret regulam, quam Salvator noster docet et praescripsit datoribus eleemosynarum, dicens: Te autem faciente eleemosynam, nesciat sinistra tua, quid faciat dextera tua: sed quid ego dicam, scribam, aut quid retribuam Domino, et Patri meo amantissimo pro his, et multis aliis, quae retribuit mihi servo suo immeritissimo? Tantummodo preces meas indignas ad Omnipotentem effundam, ut dignetur supplere meam deficientiam in retribuendo Paternitati Vestrae in hoc, et in saeculo futuro, videlicet suam gratiam in hoc, gloriam in futuro: et, ut beatus es, quod intellexisti super egenum et pau-

(1) *Vita L. Waddingi*, Cap. II.
(2) *Ibid.*
(3) *Ibid.*
(4) Rome, 1744, pp. 42–45.

perem, sic beatus in aeternum sis: in die mala liberet te Dominus: Dominus conservet te, et beatum faciat in terra, et non tradat te in animam inimicorum visibilium, aut invisibilium. Et ne dicat vel concipiat Reverendissimus Dominus, quod vestrae trangressiones aut delicta meruerint haec flagella et afflictiones quas patimur, sed nefandissima nostra peccata, quae non sunt pauca, sed innumerabilia, non modica, sed maxima, ut amara experientia testatur... Nam, dum residebat Vestra Paternitas in Hibernia omnia prospere succedebant incolis, ut sanitas corporum, plenitudo omnium seminum et frugum, victoriae contra inimicos nostros (quod maxime et praecipue optandum erat) vera Catholica Romana Religio vigebat et floruit absque ulla perturbatione, et, ut uno verbo dicam, fruebamur omnibus benedictionibus Dei; sed post decessum vestrum omnes hae benedictiones et prosperitates evanuerunt, ita ut verisimile sit, eae omnes velint comitari. et inservire Vestrae Paternitati, ubicumque fuerit; nam, post discessum vestrum, omnia flagella Dei visitabant nos, videlicet fames, pestis, bellum, proditiones, et (quod magis dolendum est) excommunicatio Nuntii Apostolicae Sedis, mors aut exilium omnium Praelatorum et fere omnium Sacerdotum, ita ut multum timendum sit, ne Romana Catholica Religio funditus eradicetur in ista Regione (quod Deus Optimus Maximus avertat): nam nullus Hiberniae angulus ab Haeresibus, Atheismis, et impietatibus immunis est. Nusquam non Romanum nomen exosum: invaluit malitia, omnium vitiorum semina increbuerunt, iustitia interiit, vera fides, misericordia, pudor, veritas ibi non reperitur; vis et audacia praevalet. Vix est, qui aliquid habet, quod non vi partum, et manu defensum est: si qui boni, praedae, et ludibrio habentur; soli mali opulenti sunt, boni vero in omnibus contumeliis, et aegestate jactantur, ita un cum Poeta apte possimus dicere:

"Fuimus Troes, fuit Ilium, et ingens gloria Dardanidum".

Sed nunc ferus omnia Cromwell transtulit... Et verissime credo, quod sit secundus Attilas; et possumus vere clamare: O Deus, ad quae nos tempora reservasti! Scribit etiam R.mus Dominus meus, quod libenter invitaret filium meum Richardum Romam, si studiis ita navaret operam, ut in Collegio nostrae Nationis, aut alio ad discendam Philosophiam, vel Theologiam collocari posset; sed, quod ipsum videret in Hibernia non valde litteris deditum, his decem annis, deficientibus magistris, pro certo se habere litteris omnino illum valedixisse. Ad quae respondeo, quod non possum subsistere sine illo; nam est baculus senectutis meae, et non habeo aliquem servum, praeter ipsum, et quod jam hic in Collegio Patrum Jesu collocatus est ad discendam Logicam, et postea Philosophiam; nam afflictio dedit ipsi, et mihi intellectum; illi,

ut studiis navaret operam, et mihi, ut meditarer et ante oculos meos semper haberem novissima. Infinitas gratias reddo Paternitati Vestrae pro vestra erga nos benevolentia et immerita cura; et enixe rogamus, ut nostri meminerit in suis precibus, et quotidianis sacrificiis, et sic vestras ex animo deosculamur manus. Nants 21, die Octobris 1656.

As stated in the text, the Waddings were allied to all the leading families of Waterford—to the Whites, Comerfords, Creaghs, Walshes, Butlers, Strongs, Lombards, Wyses, Sherlocks and Dobbyns. With reference to the last-mentioned there is extant an official attestation of the Bishop and Clergy of Waterford in 1696, the original of which is in the possession of the present representative of the family in the City of Waterford: it is as follows.

" Richard, by the Grace of God and of the Apostolic See, Bishop of Waterford and Lismore, and the Clergy of the City of Waterford. To all to whom this writing shall come. We testify that Thomas Dobbyn, son of the noble and generous William Dobbyn, Esquire, and descended from the illustrious family of the Dobbyns, formerly in this City, very distinguished on the one side, but on the other, no less so, from the noble family of the Waddings, whose Great Grandfather's Father's Brothers (!) were most renowned in the Catholic Church of God, one of whom was the Very Reverend Francis Luke Wadding, a man of eminent merit in the Order of St. Francis, inasmuch as he was Historiographer-General of the whole Order and Theologian of His Most Catholic Majesty. He had three cousins, who were brothers from the same stem, viz., Richard Wadding of the Order of Heremites of St. Augustine and Professor at Coimbra, another Luke Wadding, a Jesuit, chief Professor at Salamanca, Government Professor of His Catholic Majesty and Theologian to the King in Council, and lastly Peter Wadding of the same Society, a remarkable man whose fame shone forth in the Kingdom of Bohemia and other parts of the Empire.

" All which we attest as true.

" Given at Waterford the 20th January, A. D. 1696.

(Signed) " ANTHONY KNOWLES, Jesuit Superior in Ireland.
" Friar BONAVENTURE MANDEVIL, of the Order of St. Francis.
" Friar JOHN COGHLAN, Prior of the Order.
" R., BISHOP OF WATERFORD and LISMORE.
" PAUL BELLEW, Vicar-General ,, (1). L. ✠ S.

(1) Cfr. *Waterford Archaeological Journal,* IV, N.° 15, pp. 248-9. The translation given is taken from the *Archaeological Journal* of Waterford. The original is in the possession of Mr. Dobbyn, Solicitor and Crown Counseil, Waterford.

## The Wadding Estate, County Waterford, in 1641, as disclosed by the "Books of Distribution" (Down Survey).

| Proprietors Names in 1641 | Denominations or Lands | Area (Plantation Measure) a | r | p | To whom granted at the Restoration (1660) |
|---|---|---|---|---|---|
| | *(Galtier Barony, Killmacomb Parish).* | | | | |
| Thomas Wadding Irish Papist | Killmacomb . . . . . | 230 | — | — | William Bolton. |
| ,, ,, | Woodstone and Rossduffe . . | 485 | — | — | James Mottlow, Rich. Reeves, Sir L. Wheeler and Eliz. Ward. |
| | *(Killmelan Parish).* | | | | |
| ,, ,, | Rathmeelan Wadding . . . . | 125 | — | — | Charles Wheeler. |
| ,, ,, | Lisseltragh . . . . . | 123 | — | — | ,, ,, |
| ,, ,, | Ballymackeile. . . . . | 76 | — | — | ,, ,, |
| | *(Killmeclege Parish).* | | | | |
| ,, ,, | Coolum. . . . . | 83 | — | — | ,, ,, |
| | *Middlethird Barony, Drumgannon Parish.* | | | | |
| ,, ,, | Duagh . . . . . | 198 | — | — | Sir George Lane. |
| ,, ,, | Ballyknock . . . . . | 117 | — | — | ,, ,, ,, |
| ,, ,, | Garrancrobally . . . . . | 298 | — | — | Eliz. Wale and als. |
| ,, ,, | Ballinlaney . . . . . | 30 | — | — | Sir George Lane. |
| ,, ,, | Ballynattin. . . . . | 156 | — | — | ,, ,, ,, |
| ,, ,, | Ballybrisland . . . . . | 46 | — | — | James Devereux. |
| ,, ,, | Ballycarnan . . . . . | 165 | — | — | Andrew Rickards. |
| ,, ,, | Ballycordra . . . . . | 80 | — | — | Sir George Lane. |

| Proprietors Names in 1641 | Denominations or Lands | Area (Plantation Measure) a | r | p | To whom granted at the Restoration (1660) |
|---|---|---|---|---|---|
| | (*Kilbride Parish*). | | | | |
| Thomas Wadding Irish Papist | Munboy . . . . . | 114 | — | — | Eliza. Wale. |
| | (*Kilburran Parish*). | | | | |
| ,, ,, | Towergare. . . . . | 219 | — | — | Sir George Lane. |
| | (*Lishnekilly Parish*). | | | | |
| Nicholas Wadding Irish Papist | Doneene . . . . . | 188 | — | — | Edward Beacon & Rice Thomas. |
| | (*Kilmeadan Parish*). | | | | |
| ,, ,, | Broghill . . . . . | 73 | — | — | Edward Beacon. |
| | (*Upperthird Barony, Mothill Parish*). | | | | |
| Thom. Wadding Esq. Irish Papist | Knockanaspeg . . . . . | 45 | — | — | Robert Carey. |
| | (*Deicies Barony, Stradbally Parish*). | | | | |
| ,, ,, | Garrantertin . . . . . | 390 | — | 32 | Sir Charles Wheeler. |
| | (*Liberties of Waterford Parish of St. John*). | | | | |
| ,, ,, | Sleakeale Part . . . . . | 190 | 3 | — | Thomas Wise. |
| ,, ,, | New Mill Parke. . . . . | 2 | 1 | — | ,, ,, |
| ,, ,, | Kilbarry . . . . . | 867 | 3 | — | Sir George Lane. |
| ,, ,, | Ballynemony . . . . . | 380 | — | — | Andrew Lyon. |

**From an "Ancient Survey of Houses in Waterford City" (1) the following particulars are derived.**

| Proprietor in 1641 | Street | Description | Valuation | To whom granted |
|---|---|---|---|---|
| Thomas Wadding. . | St. Michells (Parish of St. Patrick). | A dwelling-house to ye street, stone walls slated. A yard backwards. A garden. | (se worth to be sold at 8 years Purchase) £56 | Gaspar Portingall, Charles Reeves and Captn. John Price. |
| Thomas Wadding. . | St. Michaells (Parish of St. Michaels). | A dwelling house to ye Streete divided from ye church part A Court Ledge w^th^ in ye same; A bak building. The garden, not excluding ye Orchard neither the grass plot and another part of garden granted to ye Church. | £240 (worth to be set for a lease of 21 years £30). | Sir Thomas Dancer, Charles Reeves and Captn. John Price. |
| Thomas Wadding. . | Saint John's Street | A house to ye streete stone walls & slated with an additional house backwards. A garden backwards. | (,,) (£10) | William Kease, Sir Thomas Dancer. |
| Paul Wadding . . . | Broad Street (St. Michells Parish) | A dwelling house to the streete neere ye cross ye walls stone and slated. | £240 | John Wright, Laurence Lynham. |

(1) By courtesy of the Superintendent of the Quit Rent Office, Dublin.

JOHN PONCE, O. F. M.

(Fresco in the Theological Hall by Fra Emanuele di Como, 1672).

## II. — COMPANIONS
### AND
## DISCIPLES OF WADDING

The following sketches are divided into three categories: I. Companions, Associates and Disciples of Wadding, intimately identified with him or with the College, as Superiors or Professors at St. Isidore's, during the Wadding period; II. Distinguished Students of St. Isidore's, during the same period, who went as Professors to various European centres; III. Martyrs and other Servants of God connected with the College during the period coming under Wadding's influence.

The chronological order is roughly observed in each category.

I.

ANTONY HICKEY, O.F.M. Was a native of Thomond where the O'Hickeys were hereditary physicians to the O'Briens and other families. He was called Diarmuid in Baptism, and Tadg or Teige seems to have been his father's name; this accounts for his assuming the pseudonym "Dermitius Thadei" in his "Nitela Franciscanae Religionis" (1). His brother, Cormac, who was Archdeacon of Killaloe and "Prior Iniskatensis," writing from Dunmoylan, January 16, 1626, gives the following particulars of

(1) WADDING, *Scriptores*, h. v.

the family. "As regards news, your father and mother are living, weak enough; Turlogh and Una are full of sickness, at last. Thady, Brian, and Conor are without family; Richard and the rest of the children are healthy with a good family; your brother Andrew has changed his life; James is well with a big family. I am living with Richard in Dunmoylan" (1).

He received his early education in his native place, and in due course proceeded to the Continent and entered the College of St. Antony, Louvain, receiving the Franciscan habit Nov. 1, 1607 (2). Here he studied under Hugh Ward and Hugh Mac Caghwell (Cavellus), and showed such marked ability that he was chosen in 1612 to go to Rome to defend Public Theses before the General Chapter of the Order; which he did with great applause under the presidency of his professor, Mac Caghwell (3). He himself was soon to be appointed professor, first at St. Antony's, Louvain, and then at St. Francis', Cologne. While teaching Theology in the latter city the Minister General, Benignus a Genua, at the instance of Wadding, called him to Rome in 1619, to collaborate with Luke in the vast literary programme, to the honour of God and of the Order, which the latter was evolving (4).

(1) Archives, Merchants' Quay, D. III, p. 602. The letter is written part in English, part in Irish.

(2) Hist. MSS. Com. App., 4th Report, p. 602.

(3) Archives, Merchants' Quay.

(4) Harold's account deserves to be quoted: "Dedit ipsi (Lucae) adiutorium simile sibi, laborum comitem, lassitudinis levamen, et opti-

At Rome he lived and worked with Wadding at the Spanish Convent of S. Pietro in Montorio on the Janiculum, until the inauguration of St. Isidore's; whither he repaired June 22, 1625, having been appointed its first Lector of Theology (1). He soon came to be regarded as one of the gravest and most erudite Theologians in the Eternal City, and his opinion was in constant requisition by the Roman Congregations. In the discussions concerning the doctrine of the Immaculate Conception his learning and acuteness won him much distinction. He took an active part in the labours of the Commissions appointed by Urban VIII. to revise the Roman Breviary and his talents found play in the discussion of crucial questions submitted at this time by the Eastern Church (2). When Wadding undertook his edition of the Works of Scotus Hickey contributed towards the undertaking three large folio volumes of Commentary on the Fourth Book of Sentences *ad mentem Scoti*. He was engaged on a similar treatment of the other three books of the Sentences when prematurely intercepted by death.

Hickey was so highly respected in the whole Order that at the General Chapter held at Rome, 1639,

mum in omni casu consiliarium quo meliorem desiderare non posset, Antonium Hiquaeum Hibernum Tomoniensem, sacrae Theologiae Lectorem, naturali indole, morum suavitate, regularis vitae disciplina, et omni genere eruditionis ornatissimum.'' — *Vita Waddingi*, XII.

(1) Archives, St. Isidore's.

(2) There is in extant in the Propaganda Archives a long and learned *Votum* of his in this latter connexion, to which H. E. Card. Gasquet has most kindly drawn my attention.

he was by unanimity elected Definitor General of the Order. He was at this time titular Provincial of Scotland (1). Contemporary references to him emphasise his exceptionally sympathetic and amiable disposition and sense of humour. Thus Harold describes him as "vir natura et virtute ad conciliandos et sedandos animos comparatus" (2) and informs us that he was invaluable to Wadding when there was question of the correction of the wayward. Physically he was generously proportioned; Baron refers to "succulenta illa et magna membra" (3). There are several affectionate references to him in the Wadding correspondence v. g. Thomas Strange writes, Aug. 4, 1629, "a thousand remembrances to Father Reader, Fr. Antony" (4); and Archbishop Walsh of Cashel, Feb. 20, 1628: "Fr. Antonio makes no more account of me now that he has for his Benjamin, Malachias [Quealy]" (5). The latter was a Clare man and had been promoted to the diocese of Tuam, and Hickey had been most interested in his promotion.

Considering his great abilities and the promise which he gave, Hickey's death was very tragically premature. A false step on the stairs of St. Isidore's resulted in blood-poisoning—if not tetanus—and a

(1) Chron. Hist. Leg. III, p. 7.
(2) *Vita Waddingi*, LXXIX.
(3) *Opuscola*, I, Epist. Famil. X.
(4) Franc. MSS. Report, p. 14.
(5) Ibid., p. 3.

great career was suddenly brought to an end (1). The College authorities had his portrait painted to perpetuate his memory (2). This painting must have perished, but there is a fresco in the *Aula Theologica* of the College which, though of a later date, *viz.* 1672, may be regarded as an authentic likeness. He died in Harold's arms, as the latter tells us (3). Pope Urban VIII., on hearing from his nephew, Card. Antonio Barberini, of Father Hickey's death, exclaimed: "Not only the Franciscan Order but the whole Church has lost a truly great and learned man" (4).

He died June 26, 1641, and Wadding wrote his epitaph which may still be read in the College Church, and is as follows:

D O M
FR. ANTONIO HIQUAEO HIBERNO
VIRO DOCTMO ET RELIGIOSMO
S. THEOLOGIAE PROFESSORI EMERITO
TOTIUS ORDINIS DEFINITORI
SOCIO GRATMO ET AMICO OPTIMO
MOERENS POSUIT
FR. LUCAS WADDINGUS
AEDIS PRAEFECTUS
OBIIT ANNO MDCXLI
DIE XXVI IUNII
AETATIS ANNO LV (5).

(1) Baron, *Opuscola*, l. c.

(2) Ibid.

(3) *Vita Waddingi*, c. xii.

(4) "SS. D. N. Urbanus VIII ... percusso urbane faemore dixit: vere dolemus nedum Religionem sed et Ecclesiam magnum magnae eruditionis virum perdidisse." (Bonav. Conorus, "Iubilaeum Iubilum." Prague, 1644, p. xii).

(5) More emphatic still is the tribute paid to him by Wadding in the *Scriptores*: "Antonius Hiquaeus Hibernus Tuomoniensis, vir doctis-

He was the author of the following works:

1. Commentaria in 4 lib. Sententiarum ad mentem Scoti (3 Vols. in fol. Lyons, 1636).

2. Nitela Franciscane Religionis (Lyons, 1627).

3. De Stigmatibus S. Catharinae Senensis "edidit doctum et iuridicum tractatum ad Congregationis SS. Rituum Cardinales, quando novo cultu et peculiarum lectionum officio amplianda erat S. Virginis veneratio. Habeo penes me M. S." (1).

4. Responsiones ad pleraque Dubia moralia et ascetica "quas in unum corpus redactas, adhibita ultima lima curabimus, Deo propitiante, aliquando iuris fieri communis" (2).

5. De Conceptione Immaculata B. Mariae Virginis. "Opus insigne atque omnibus numeris absolutum, ad praelumque maturum in Bibliotheca S. Isidori in Urbe M. S. asservatum, teste Marracio in sua Bibliotheca Mariana" (3).

6. For a time he contemplated with Wadding an Ecclesiastical History of Ireland and an edition of the Lives of the Irish Saints, for which work his unique knowledge of the language and antiquities of Ireland specially qualified him; but for divers reasons the idea did not materialize (4).

simus, omni eruditionis genere ormatissimus, prosa et metro disertissimus, Philosophia, Theologia Scholastica, Morali, S. Scriptura, Conciliis, Sanctis Patribus, Iure Canonico, Historia Ecclesiastica, et Fidei Controversiis apprime versatus ..... Nullus eo affabilior, nullus humilior, nullus in studiis magis assiduus. Per integros menses haerebat domi, per diem universum vel studebat vel orabat. Humilia coenobi officia lubenter subibat, Collegii regimen, omnemque dignitatem constanter abhorrens, discipulis, quos multos optime instruxit, virtutis semper praeivit exemplo. Tantae virtuti, tantae doctrinae universum plaudens Sodalitium ... omnibus gratus, omnibus amabilis doctissimas has posteris reliquit elucubrationes."

(1) WADDING, *Scriptores*, h. v.

(2) WADDING, ibid.

(3) *Joan a S. Autino*, s. v.

(4) HAROLD, *Vita Waddingi*, capp. XXIX, XXX.

GASPAR DE LA FUENTE, O.F.M. He was of Toledo and a friend of Wadding, who had him called to Rome from the College of Alcalà to teach Philosophy at S. Pietro in Montorio. Thence Wadding got him transferred as Lector of Theology to St. Isidore's. Returning to Alcalà he continued to teach Theology and became Superior of the College there. Subsequently he was elected Secretary General and Definitor General. Wadding writes of him: "Ingenio pollet prompto, et claro, ex suggestu facundus concionator, et in scholis acerrimus disputator, nobis a multis annis in paucis charissimus." (1) Wadding adds that, with his ecouragement and at his instigation, Gaspar published the following works: "Quaestiones Dialecticae et Physicae ad mentem Subtilissimi Doctoris Ioannis Dunc Scoti" (Lyons, 1631); "Historia Capituli Generalis Toletani" (Madrid, 1633); "Armamentarium Seraphicum et Regestum universale tuendo titulo Immaculatae Conceptionis" (Madrid, 1649) (2). He died Bishop-elect of Bobbio (3).

JOHN DE RIERA, O. F. M. This is another Spanish friar connected with the beginnings of St. Isidore's and highly esteemed by Wadding, who bestows on him the following eulogy: "Vir pius et doctus, provinciae Maioricensis, in doctrinis et praeceptis Raymundi Lulli, cuius causam multis annis in Urbe

(1) WADDING, *Scriptores.*
(2) Ibid.
(3) IOANNES A S. ANTONIO; SBARALEA, *Supplementum.*

defendit, versatissimus " (1). When St. Isidore's was first taken over by Wadding Riera acted as President for a short time (2).

He was the author of a learned defence of Bl. Raymond Lullus. (Palma, 1627, in-fol.).

MARTIN WALSH [VALESIUS], O.F.M. Was born in Waterford. Proceeding to the Continent in early youth he joined the Order in Spain in the Province of Cantabria. His brother also embraced the ecclesiastical state. Of the latter Thomas Strange, Guardian of Waterford, writes to Luke Wadding on August 4, 1629: " With them [Patrick O'Connor and Nicholas Wash] goes [to Rome] a brother of Father Fr. Martin [Walsh], a secular student, but devoted to our Order —wits good and Latin—whom I hope your Paternity will admit to the Seminary, *ne deficiat semen nostrum* (3). " He was a young man at Madrid," observes Ware, " when Charles Prince of Wales (afterwards King Charles I.) arrived there to court the Infanta of Spain, at which time he made himself known by a book he published " (4). [See *infra*]. Subsequently he was appointed Professor of Philosophy at the Convent of Monte Calvario, Naples; it was thence Wadding invited him to St. Isidore's to become Lector of Theology. Here he was promoted

(1) *Scriptores.*

(2) Transcript of document in Archives, Merchants' Quay, where he is put down as " Ioannes Riva, Praeses."

(3) Hist. MSS. Com. (Franc. MSS.), p. 11.

(4) WARE-HARRIS, Book I. Ch. XIV, p. 114.

on March 12, 1630 to the Guardianship of the College, after having succeeded Dr. Owen O'Callanan as Rector of the Ludovisian College. As Guardian, we are informed, he spent 6440 scudi in building a wall round the College and garden of St. Isidore's (1). He died soon afterwards in the flower of his age, August 19, 1634, and was buried in St. Isidore's in the Chapel of St. Francis (2).

He published "Paraenesis Poetica in Adventu Caroli Walliae Principis" (Madrid, 1624). He contemplated the publication of another work entitled: "Opus Quodlibetum de singulari harmonia principiorum Subtilissimi Doctoris Scoti." (3).

FRANCIS TULLY [*alias* A S. MARIA], O.F.M. Was a native of Connaught, and joined the Order in Spain in the Province of St. James, where his exceptional talents soon obtained him notoriety. He was selected in May, 1625, to proceed to Rome for the General Chapter to represent his Province in a public academic display (4). He succeeded Wadding as Professor at Salamanca, and subsequently taught at Toulouse (5). He was also, for a term not easy to determine, Professor at Ara Coeli, Rome, and one of the first Professors of Theology at St. Isidore's.

(1) Archives, St. Isidore's.

(2) Archives, St. Isidore's; *Ioan. a S. Antonio.* LEO ALLATIUS, *Alpes Urbanae* (Rome, 1633), p. 188.

(3) WADDING, *Scriptores.*

(4) Archives, St. Isidore's.

(5) PONCE, *Com. in Scotum.* Vol. I (*Scotus Hyberniae Restitutus*).

He is referred to in the Wadding correspondence as the best qualified to inform Cardinal Ludovisi, Protector of Ireland, on the condition of Connaught, November 29, 1630 (1). In the previous October the Earl of Tyrone had recommended him for the see of Killala (2). On March 15, 1636, Urban VIII. appointed him Definitor General. He is described at this time as Custos of Denmark and Lector General at Ara Coeli (3). Father Ponce in a letter dated Rome, July 2, 1644, to Hugh de Burgo, O. F. M., in which he discusses Irish candidates for the office of Definitor General in the Chapter which was imminent, has the following uncomplimentary reference to Father Tully: "If Father Francis Tullie did not begin long since to degenerat somewhat from what he should be, he would be a fitt person for the purpose" (4). Other details are wanting of the life of this illustrious man.

JAMES MILES [MILESIUS], O. F. M. He was a native of Drogheda, and joined the Order in the Province of Terra di Lavoro in the Kingdom of Naples. He was thence called by Wadding to join the community of St. Isidore's on February 27, 1629; and on April 29 of that year he was appointed *Vicarius Chori* at St. Isidore's and on May 25, Instructor of Students. In the following month he was made Vicar of the College, but, as we are told, was found

(1) Hist. MSS. Com. (Franc. MSS.), p. 35.
(2) Ibid., p. 30.
(3) *Chronologia Historico-Legalis*, Vol. III, p. 1.
(4) Archives, St. Isidore's.

to be unsuited for the position (1). So he returned to his native Province where he died in 1634 or, as Wadding states, in 1639 (2). He was an expert in Music, which accounts for his appointment as *Vicarius Chori* at St. Isidore's. He had also a perfect knowledge of the Italian language and wrote the following works in that tongue, the titles of which are thus translated into Latin by Wadding: "Ars Nova Cantandi, sive Brevis Methodus Musicae addiscendae ab huius artis peritis commendatus" (Naples, 1630); "De Corona, sive Septenaria B. Mariae Virginis" (Naples, 1631); "Typus Conceptionis Immaculatae Virginis Mariae" (Naples, 1631); "Catechismus Anglicus ad erudiendos huius gentis viros, qui in Italia ad fidem Catholicam convertuntur" (Naples, 1635) (3).

JOHN PONCE, O. F. M. Was born in Cork in 1603, and at an early age entered the Order at St. Antony's College, Louvain. He studied Philosophy at Cologne and began his Theological studies at Louvain under Hugh Ward and John Colgan (4). He was one of the first students of St. Isidore's; being called thither by Wadding, he entered the College Sept. 7, 1625. On completing his studies he was appointed to teach Philosophy and, later, Theo-

(1) Archives, St. Isidore's.

(2) WARE-HARRIS, Book I, Ch. XIV, p. 115.

(3) WADDING, *Scriptores; Ioan. a S. Antonio*; SBARALEA, *Supplementum*; LEO ALLATIUS, *Alpes Urbanae*, p. 142.

(4) WADDING, *Scriptores.*

logy at St. Isidore's, becoming in due course "Professor Primarius" and "Lector Jubilatus." At a later period he lectured at Lyons and Paris, where he was held in the highest repute for his ability and erudition (1).

Ponce had few equals as a faithful and acute exponent of the Philosophy and Theology of Scotus in the renaissance of Scotistic studies which took place in the seventeenth century; and to him, to Wadding, Hickey and Baron, and their fellow-workers at St. Isidore's, more than to any other group, was this revival, or at least its consolidation, due. On the publication of his "Cursus Philosophiae" (Rome, 1643) many of his opinions were called into question and vigourously impugned by an equally enthusiastic Scotist, Father Mastrius, the celebrated Conventual, to whom Ponce replied in his "Appendix Apologetica" (Rome, 1648), in which he declares that, though he accepts all Scotus' conclusions, he does not feel called to adopt all the proofs alleged by Scotus. Mastrius generously acknowledged the force of Ponce's reasoning, and admitted that he had thrown light on some of the most abstruse problems. Wadding says of him that he was endowed with a powerful and subtle intellect, a great facility of communicating knowledge, and an easy style; and that, though immersed in the severer studies of Philosophy and Theology, he was also a devoted student of the Classics (2).

(1) MSS., St. Isidore's.
(2) *Scriptores.*

Ponce succeeded Martin Walsh, O. F. M., as Rector of the Ludovisian College for Irish Secular Priests, July 8, 1630, as attested by an autograph entry in the Account Books of the Irish College (1). Both at Rome and at Paris he worked indefatigably for the Irish cause. Though, as his name indicates, he came of Anglo-Irish stock, his whole soul was with the aspirations of the Old Irish. And, when dissension arose among the Confederates, and Richard Bellings, Secretary of the Supreme Council, published his "Vindiciae Catholicorum Hiberniae" (Paris, 1650), Ponce replied in a work: "Richardi Bellingi Vindiciae Eversae" (Paris, 1653), wherein he refutes the charges made against himself, and against supporters of the Nuncio generally. At page 151 of this latter work he identifies "Philopater Irenaeus," (the pseudonym under which the "Vindiciae Catholicorum Hiberniae" was published) as Dr. O'Callaghan, adding that this work had been prohibited at Rome by the Holy Office. It is still on the "Index Librorum Prohibitorum." He had consistently warned the Irish Catholics not to trust the Royalists. In a letter from Paris (July 2, 1644) to Hugh de Burgo, he refers to "the English report that the King will not give satisfaction to our Commissioners, though he keeps them in expectation, and delaie them for his own interest;" which proved only too true (2). His suspicions of Bellings were first aroused, he informs us, during interviews which

(1) Library, Merchant's Quay.
(2) Archives, St. Isidore's.

he had with him in 1644 at St. Isidore's, Rome (1). A letter of Cardinal Pansirolo (Dec. 28, 1648) to the Nuncio at Paris praises Ponce for the useful and accurate information supplied by him to that Nuncio concerning the Excomunication published in Ireland (2).

Ponce died in 1672 or 1673. He was still living in the early part of the former year, but is commemorated among the illustrious deceased members of the Order in an Intermediate Chapter celebrated at Toledo in 1673 (3). He published the following works:

Philosophiae Cursus Integer. (Rome, 1643, 3 Vols. in-4°; improved edition, Rome, 1645; another edition, Paris, 1656; again, Lyons, 1672, in-fol., with the addition of the "Ethica").

Appendix Apologetica ad praedictum Cursum. (Rome, 1645).

Deplorabilis Populi Hibernici pro Religione, Rege et Patria Status. (Paris, 1651).

Cursus Theologicus ad mentem Scoti. Paris, 1652.

Richardi Bellingi Vindiciae Eversae. Paris, 1653.

Judicium Doctrinae SS. Augustini et Thomae. (Paris, 1657).

Scotus Hiberniae Restitutus. (Paris, 1660). A reply to Angelus a S. Francisco (Mason) who had claimed Scotus as an Englishman. It was subsequently prefixed to the following work:

Commentarii Theologici in-4 Libros Sententiarum. (4 Vols. in-folio, Paris, 1661).

THADDEUS DALY, O. F. M. Was sent as Lector of Philosophy to Palermo, March 20, 1629. Having subsequently taught Theology in the same

(1) "Vindiciae Eversae," p. 176.
(2) Altieri Archives, XV. D.
(3) "Descripicion del Capitolo General Intermedio." Madrid, 1673.

city and at Tripano he was recalled to St. Isidore's, where, with Ponce and Baron, he became a leading Professor. He was appointed Consultor of the S. Congregation of the Index and became a well-known censor of books in Rome (1). He alternated with Wadding as Guardian of the College in 1637-40, and in 1643-46 (2). In his capacity of Custos of the Province of Denmark he attended the General Chapter of 1639, and was subsequently deputed Visitor General of Sicily and Malta. He was related by family ties to Boetius Egan, O. F. M., the martyred Bishop of Elphin ; and he was postulated as his successor. He occupied the Chair of Theology at St. Isidore's for twenty years " with the applause of all Rome " (3).

PATRICK BRENNAN, O. F. M. Was appointed Lector of Philosophy at St. Isidore's, Sept. 12, 1632, where he was afterwards promoted to the Chair of Theology (4). Removing to Louvain in 1639 he continued to teach Theology and was a signatory to the public appeal made by John Colgan to the " Nobles of Ireland " for funds towards the publication on the Lives of the Irish Saints (5). A few years later we find him in Ireland active in the interests of the Nuncio and of Owen Roe. He was present at the consul-

(1) Archives, St. Isidore's.

(2) Archives, Merchants Quay.

(3) Propaganda Archives, *Lett. Aut.* Vol. 298, fol. 518. See also Hist. MSS. Commission [Franciscan MSS.], pp. 205, 215.

(4) Archives, St. Isidore's.

(5) Hist. MSS. Com., Report 4, p. 604.

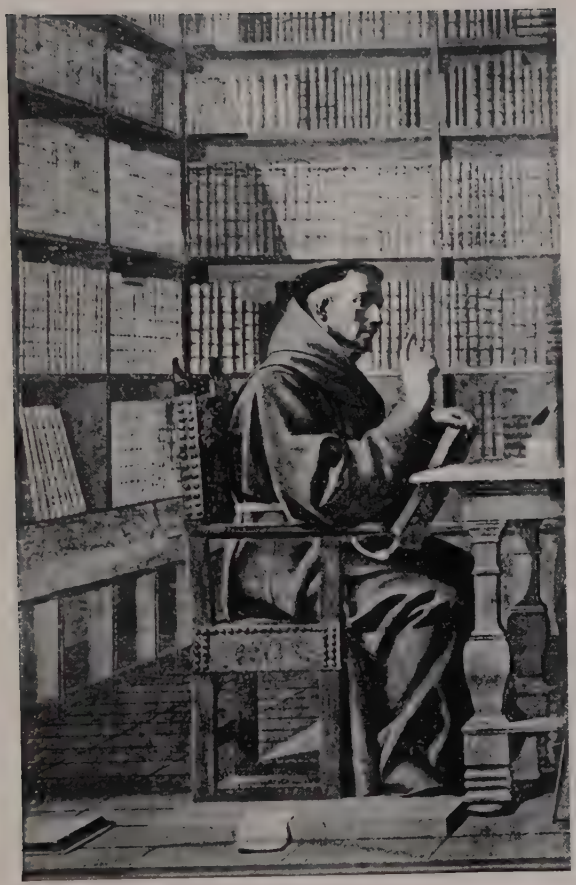
tation of the Clergy in Waterford when the Peace with Ormond was examined (1). He appears in Ormond's "List of certain seditious Friars of the Order of St. Francis, who are endeavouring to take away from the King the allegiance of his subjects, and who are disturbing the peace and tranquility of the Kingdom." This List, which was issued March 15, 1649, contains the names of twenty Superiors of the Irish Franciscan Province, including Thomas Mac Kiernan, Provincial, and Bernard Conny, ex-Provincial. Patrick Brennan was at this time President of the Friary, Kilkenny, and Ormond writes of him that he advocated concluding peace rather with the Parliamentarians than with the King; that in all his efforts he was a violent opponent of the Peace, and that he delivered a discourse at Galway in favour of Owen Roe O'Neill and against the Supreme Council (2).

BONAVENTURE BARON, O. F. M. He was born at Clonmel July 24, 1610. His father, Laurence Baron, "lived in St. Mary's Street, and was the most prosperous merchant of Clonmel during the first quarter of the seventeenth century" (3). His mother, Mary Wadding, was the sister of the celebrated Luke Wadding. Baron himself gives us the following interesting account of the origin of the Baron family. "Familia Geraldina cum sole, hoc

(1) GILBERT, *Hist. of Cath. Conf.*, VI., 41.

(2) "Vindiciae Cathol. Hiberniae," II., pp. 160, 163. See Irish "Franc. Tertiary," 1896, VIII., pp. 289-90.

(3) BURKE, *Hist. of Clonmel*, 1907, p. 469.



BONAVENTURE BARON, O. F. M.

(Detail from fresco in Theological Hall, 1672).

est, in Oriente, caepit, primum Graeca, tum Itala in Hetruria, Florentiae praesertim; nuper etiam in Adriatrico tractu Venetiis ac Veronae, ubi Author, sanguinis ergo, a Marchionibus illis reciproce invisus et splendide exceptus est. Ex Hetruria in Angliam, inde in Hyberniam trajecit, ubi Desmoniae Comitatum adepta, tantis viguit domi dominio, foris celebritate, ut feratur Carolus V., Augustus, voluisse Principi eius desponsare Margaretham filiam suam, quae deinde Parmensi nupsit, et Belgium gubernavit. Haec ergo domus, tam faecunda prole, tot mares addidit, ut necesse fuerit eos titulis distingui, ne omnes ac singuli passim Geraldini tantum audirent. Igitur horum media, idest illa Baronum, anno 1610, IX. Calend. Augusti (stilo veteri) inter 4 et 5 pomeridianas Auctorem nostrum genuit Clonmeliae in Momonia,

> "Qua suus Hyblaeo dignos agnomine cives
> Surius augustis ornat et armat aquis" (1).

His eldest brother, Geoffrey, was one of the most talented and brilliant members of the Catholic Confederation. By profession a lawyer and noted for eloquence and tact, Geoffrey was sent more than once to European Courts to plead the cause of the Irish Confederates. A brilliant career in the cause of Faith and Fatherland was crowned by a noble martyrdom, November 9, 1651 (2).

(1) BARON, *Opusc. Prosa et Metro*, I., "Posteritati," 1.
(2) BARON, l. c., § 2. BURKE, l. c., pp. 469–79.

Baron was named Bartholomew in Baptism and retained that name for some years after he had entered Religion (1). He subsequently adopted the name of Bonaventure (2). As a boy, he tells us, he often played the truant, but withal yielded to none in ability. He lost both parents at an early age, but his brother Geoffrey spared no expense in his education. The youth, notwithstanding his self-alleged waywardness, made rapid progress, and easily headed his class. And when the Lord Deputy, Falkland, visited Clonmel at this period, young Baron was chosen by his schoolmaster to compose and read the address of welcome. This he did so eloquently and in such elegant Latinity that Lord Boyle, who accompanied Falkland, proposed to take him with him for further opportunities. "But," says the youth, "I am a Catholic;" the "great Earl" immediately retreated from his proposal! His Professor of Rhetoric at Clonmel was Robert Saul; and when persecution drove the Professor into country places, the disciple followed him. Many years later when Baron's fame had become universal, and the pedogogue of his youth decided in his old age to take Sacred Orders, Baron wrote him an affectionate and grateful epistle which is published in Baron's "Opuscula" (3). To further his education Baron was sent to Waterford to study under "a public Schoolmaster,

(1) "Franc. MSS. Report," p. 50.

(2) See "Conclusiones Theologicae," under Francis Tully, St. Isidore's, 1633.

(3) "Epistolae Familiares," I. XXXIV., p. 20.

one ffalahie," against whom the Government had taken proceedings "to suppress him from the exercise of teaching of youth, for he traynes upp scholars to become seminarie priests beyond the seas" (1). His stay at Waterford was of brief duration; for he had made up his mind to become a Friar, *not* a Jesuit, as he takes care to inform us, "though much solicited by the Fathers of the Society to join their fraternity" (2). "I have since my father's death kept my brother Bartholomewe to school (writes Geoffrey Baron to his uncle, Luke Wadding, Dec. 2, 1626), who profitted well and the last Summer sent him (with advice) to Temulagie to go on in his course of philosophie under Fa. Owen Field, where, unknown to any of his friends he has taken the habit of your holly Fa. St. Francis the 27th of October last, whom I desire God to His honour and glorie make a good frier" (3).

From the Noviciate and Scholasticate of Timologue Baron proceeded to Louvain, where he held a Public Act in Philosophy which he dedicated to his uncle, Father Luke Wadding. He subsequently, but apparently for only few months, studied at Augsburg and Salzburg, offering himself for the defence of Public Theses (4).

On January 8, 1633, he was received as a Stu-

(1) Brit. Mus. Add. MSS., No. 19836.
(2) *Opusc.* I., l. c., § 4.
(3) Hist. MSS. Com. Franc. MSS., p. 99.
(4) *Opusc.* I., l. c., § 4.

dent of Theology at St. Isidore's (1); and on completing his course, was duly appointed Lector of Philosophy in the College. In his own words: "desiit discere, coepit docere, primo Philosphiae cursum tum pluries Theologiae haerenter" (2).

His subsequent record is too vast to be dealt with here. His full history will have to be written separately. At present we content ourselves by referring to him as one of the leading Humanists of the age, as a great scholastic Philosopher and Theologian, and an elegant writer of History and Biography.

He was, besides, a great patriot, an active supporter of the Confederate War and a decided pro-Nuncioist. Writing concerning the date of the birth of the Venerable Servant of God, Benedetto Baccio (born 1591), Baron chronicles thus: "Summo Pontifice, Gregorio XIV.; . . . Hispaniarum Rege, Philippo II.; Franciae, Henrico IV.; Poloniae, Sigismundo III.; Hiberniae, NULLO; Angliae, Regina Elizabetha; Scotiae, Jacobo VI.; Hetruriae, Magno Duce, Ferdinando I." (3). In this reference to Ireland it is impossible not to discern the separatist.

He filled high Offices in the Order, and refused still higher, including offers of the mitre. He died at St. Isidore's March 18, 1696, in the eighty-sixth year of his age. On a monumental slab in the church is the following inscription:

(1) Archives, St. Isidore's.
(2) *Opusc.* I., l. c., § 5.
(3) *Trias Tusca*, Cologne 1676, pp. 2-3.

D O M

MEMORIA P. F.
BONAVEN.RA BARONIS { HYBERNI
LECTORIS { CLONMEL
PLURIES EMERITI
AUTHORIS
XXII TOMORUM
QUIPPE
ORATORIS POETAE
PHILOSOPHI HISTORICI
PRINCIPUM ALIQUOT THEOLOGI
QUI DUDUM
SCOTIAE CUSTOS
DEINDE
CROATIAE COMMISSARIUS
DENIQUE
RECUSATA HUIUS COENOBII PRAEFECTURA
(NE ADDAM INFULAS EPISCOPALES)
MORTALITATI SUCCUBUIT
OCTOGENARIO MAIOR
F. IO. DE BURGO AEDIS PRAEFECTUS
MONUMENTUM MERENTI EREXIT
AN. CIↃDCXC
IPSE BARO EXPIRAVIT AN. MDCXCVI
MENSIS MARTII DIE 18
NOCTIS { HORA 4.
QUIESCAT IN PACE
AMEN

His numerous writings in prose and verse extend, as the epitaph declares, into twenty-two volumes; the annexed list was composed hy himself (1).

(1) Archives, St. Isidore's.

## TOMUS PRIMUS.

### LOGIC.

*Complectitur Commentaria*
*in Isagogen Malchi Porphirii.*

Libros { περὶ τῆς ἑρμενείας / Praedicamentorum, & Analiticorum. } Aristotelis

## TOMUS II.

### PHISIC.

*Complectitur Commentaria*

In { Octo Libr. Phisicorum / Duos de Generat. & Corruption. / Tres de Anima. } eiusdem

## TOMUS III.

*Complectitur Commentaria*

In { Duodecim libr. Metaphisicae / Quatuor de Coelo, & Mundo / Octo Ethicorum. / Item Apologias selectas Authoris. } eiusdem

## TOMUS IV.

### THEOLOGIAE PRIMUS.

*De Deo uno.*

Explicat Attributa eius, tam intellectus, quam voluntatis, atque eorum distinctiones; tam inter se, quam ab Essentia Divina.

## TOMUS V.

THEOLOGIAE SECUNDUS.

*De Deo Trino.*

Explicat numerum, & nomina Divinarum Personarum; Item earum processiones, tam activas quam passivas.

ACCEDIT.

*Tractatus singularis*

De Processione, & distinctione Spiritus Sancti a Filio.

## TOMUS VI.

THEOLOGIAE TERTIUS.

*De Angelis.*

Exponit naturam, tempus, & modum productionis eorum; Hierarchias, & Ordines, Item peccatum malorum, & Poenam illud sec(q)utam.

## TOMUS VII.

THEOLOGIAE QUARTUS.

*De Divino opificio* ἑξάμερῶν.

Explicat productiones Elementorum, & inprimis quinti corporis simplicis ambientis ea; Compositionem & proportiones eorum mutuas: Denique praestantissimam illam Hominis quoad utrumque sexum; peccatum originis, & Poenae eius.

## TOMUS VIII.

THEOLOGIAE QUINTUS.

*De Deo incarnato.*

Exponit in primis ipsius Incarnati Verbi materiam, idest matrem; Cuius conceptionem discutit: Tum ipsius Messiae praedestinationem, merita, sacerdotium, dominium, adorationem &c.

## TOMUS IX.

THEOLOGIAE SEXTUS.

*De Deo Eucharistico.*

Disponit in primis erraticas opiniones de Eucharistia, tum figuras eius, Ipsum vocabulum; rationes Sacramenti, & Sacrificii in eodem: materiam & formam utriusque speciei. Respondet rationibus, caeterisque quae obiici ei possunt.

## TOMUS X.

THEOLOGIAE SEPTIMUS.

*De aliis Sacramentis.*

PRIMUM IN GENERE, TUM IN SPECIE.

DE BAPTISMO, & CONFIRMATIONE.

## TOMUS XI.

THEOLOGIAE OCTAVUS.

*De Poenitentia.*

Tractat tam Virtutem, quam Sacramentum Poenitentiae: huius tam materiam quam formam, alias partes, Ministrum, necessitatem, supplementum per Indulgentias, Suffragia &c.

## TOMUS XII.

THEOLOGIAE NONUS.

*De Sacramentis.*

ORDINIS, UNCTIONIS, MATRIMONII.

Singulorum essentias exponit; sed & accidentia cuiusque, Ministrum, subiectum &c. cum adiectu novarum difficultatum ad veteres Scholae.

## TOMUS XIII.

Sunt Sermones Quadraginta-diales, pro feriis, & festis ieiunii Verni (vulgo Quadragesimae); In quibus illud singulare est quod descripti sint lingua vernacula Italorum (quum caetera omnia sint Latina), quia in Hetruria compositi.

ST. ISIDORE'S CHURCH COLLEGE
(A view from the garden).

## TOMUS XIV.

*Numerum tantum hic habet, non item nomen.*

Ne quidem habuit in Generalibus Comitiis totius Ordinis, Romae apud Aramcoeli anno proxime lapso 1688, celebratis; qùm tamen ibi reliqua omnia viginti & unum volumina obiecta sint aspectui totius Seraphicae Religionis, imo Urbis, & Orbis.

## TOMUS XV.

HISTORIA REGIA HENRIC. ANGL.

## TOMUS XVI.

ANNALES ORDINIS SS. TRINITATIS REDEMPTIONIS CAPTIVORUM.

*Tomus Prior.*

Primam centuriam annorum illius Ordinis complexus, hoc est ab Anno Christi Domini 1198, usque an. 1207 eiusdem.

## TOMUS XVII.

PRIMUS OPUSCULORUM.

*Continet opuscula novem.*

1. Natura Miracula — Praxibus theoriae subnexis.
2. Quodlibeta Sacro-profana 14.
3. Poematum libr. IV. — Epigrammatum duo, totidem Sylvarum.

Epistolae
4. Dicatoriae.
5. Paraeneticae.
6. Familiares.

7. Notae in Rubricas, et Officia Seraphici Ordinis FF. Minorum; atque eorum Officiorum alia editio.
8. Canticum Canticorum Salomonis ὠζαφράσικῶς editum, et Latino metro reditum.
9. Dunkanon, sive pars aliqua nuperi Belli Hyberno-Angli.

## TOMUS XVIII.

SECUNDUS OPUSCULORUM.

*Continet novem.*

1. Artis Miracula — Historicis praxibus theoriae subnexis.
2. Quodlibeta Sacro-prophana X.
3. Carminum libr. 5 { Epigrammatum quatuor. / Sylvulae quintus.
4. Panegyric. Sacro-prophan. X.
5. Declamationes Rhetoricae in utramque partem controversae.
6. Stratagemmata Sacro-profana, in quinque decades distincta.
7. Portenta trilicia { Iucunda. / Horrenda. / Amica.
8. Harpocrates quinque, ludus sive Διατρίβη silentii { Biblic. / Historic. / Phisic. / Poetic. / Orator.
9. Prolusiones Academicae, Logicis, & Phisicis materiis bipertitae.

## TOMUS XIX.

OPUSCULORUM TERTIUS.

*Continet novem.*

1. Gratiae miracula — Praxibus subnexis, recentibus plerumque.
2. Boetius absolutus: sive, de Consolatione Theologiae.
3. Prolusiones Academicae Theologicis materiis impensae X.
4. Carminum libr. IV. — Epigrammatum duo totidem sylvarum.
5. Vitae veneratione dignorum IV.
6. Eulogia illustrium heroum XII.
7. ωζαλείπωμεν { Panegyric. / Prolusion. / Poemat. / Quodlibet. / Controvers. / Epistol.
8. Notae in Breviarium, & Missale Romana.
9. Hymnodia Seraphica (Communis & propria) Sanctorum.

## TOMUS XX.

OPUSCULORUM QUARTUS.

*Continet sex.*

PARS PRIMA.

1. PHILOSOPHIC. – Logicum, Animasticum, Caeleste.
2. QUODLIBETALE. – Medicum, Phisicum, Polemicum.
3. POETICUM. – Epigramat. lib. 2. Sylvarum totidem.

PARS ALTERA.

4. RITUALE. – Notae in Pontificale Romanum.
5. LITURGICUM. – Notae in Officia Breviarii, & Missale Romanum.
6. HAGIOLOGICUM. – Notae in Martyrologium Romanum.

## TOMUS XXI.

OPUSCULORUM QUINTUS.

*Continet sex.*

1. Quaesita Logica extra ordinem, sive singularia.
2. Portenta divinitus patrata in favorem Deiparae Virginis Mariae Conceptae.
3. Historia vitae B. Francisci Solani, Indiarum Apostoli, Ordin. Minor. S. Francisci.
4. Paraemiae, sive Sententiae, Ethicae aeque ac phisicae, operibus Authoris (Baronis) passim inspersae.
5. Poematum libri IV. nempe Epigrammatum, & Sylvarum. Dissertatio de eo: An Spiritus S. fit, aut dici possit pater Christi hominis?

## TOMUS XXII.

OPUSCOLORUM SEXTUS.

*Continet decem.*

1. Trias Tusca.
2. Refutatio Albertini & Arnaudi Calvinicorum Doctorum.
3. De haustu frigido.

TASC LIBRARY

4. Canones Canonicorum, sive, Regulares regulandi.
5. Orbes Medicei.
6. Chaos Carminum
   - Magno Duci.
   - Duci Allobrogum.
   - Duci Mutinae.
   - Duci Mirandulae.
7. Ferraria celebrata.
8. Familia Estensium celebrata.
9. Luca celebrata.
10. Epithalamium Duci Osunnae.

EPILOGUS

Et quidem omnia haec prodierunt a calamo illius (BARONIS), quae tamen omnia non sunt proditura ad praelum. Nonnulla enim alii sibi arrogantes, suo nomine typis commiserunt. Alii aliqua ei subtraxerunt; Hispanus quidam Tomum XXI, Gallus Opusculum secundum Tomi XXII. Tarentinus quispiam threnos eius Lyricos, & Elegiacos in funere Helenae Piscopiae, praelo comittendos, sibi adscripsit. Ipse Author permisit aliqua apud se perire, qum frustra mutuam vicem expectaret. Et denique monet Lectores, ne credant loca opusculis assignata scrupolose observata esse (1).

PHILIP ROCHE, O. F. M. On completing his course at St. Isidore's he was sent to Naples, in 1637, to teach Philosophy at S. Maria Nuova, but was soon recalled to occupy a chair at St. Isidore's, being replaced at Naples, as would seem, by Jerome Herbert (2).

BONAVENTURE CONNY [*alias* QUINAEUS], O. F. M. On January 8, 1633, was admitted to the School of Theology at St. Isidore's, and, on finishing his course, was given the chair of Philosophy in that

(1) For particulars of place and date of the publication of many of the above mentioned works, see WADDING, *Scriptores*: Io. a S. ANTONIO, *Biblioteca Universa Franciscana*; SBARALEA, *Supplementum*, etc.

(2) MSS. St. Isidore's.

College (1). He seems to have returned to Ireland a few years later, where he became "Definitor for Ulster" (2). His activities on the side of the Nuncio earned his a place in Ormond's famous "List of certain Seditious Friars" (3).

While still a Professor at St. Isidore's he made history. A letter of his to Phelim O'Neill, in 1641, was intercepted in London and published by order of the King, and was made the subject of much propaganda at the time. It appeared in London, in 1642, in pamphlet form under the following title:

"A WONDERFUL DISCOVERIE OF A TERRIBLE PLOT AGAINST HULL: BY THE DESIGNES OF THE LORD DIGBY, MANY PAPIST AND OTHERS OF THE MALIGNANT PARTY...

"An Extract of a Letter written January 4, 1641, from Isidore's Colledge in Rome, by Bonaventure O'Connye to Feylim Roe O'Neill in Ireland:

"The Holy Father, Cardinall Anthony Barbarinus and Cardinall Francis Barbarinus, the Popes Agents in Ireland, are glad of the War which you make for your Religion and Liberty, and if they knew your designes, by Declartion of your grievances, you should want no help for your better proceedings. Make some chiefe Head among you, but reserve the Crowne for Con his side the Neills. Get the upper hand, else much destruction follow. Write Diurnals of your passages, and overthrowes, which your enemies receive. Spoile not the Country for feare of Famine. We will send you a Bull, after the forme of the Bull, which Hugh Mac-Baron got. If the Church doe well, they will turn over the Election of Prelats there to the Nobility, and will give them Authority in that point" (4).

(1) Archives, St. Isidore's.
(2) Chapter Acts, Merchants' Quay.
(3) "Vindiciae Cathol." p. 11, 160. (See *Franc. Tertiary,* VIII, 228.
(4) Tracts in Brit. Museum, E. 149 (5).

Concerning this letter Father Hugh Bourke, Commissary of the Irish Franciscans in Belgium and Germany and Agent of the Irish Confederates in the Netherlands, writing to Wadding from Brussels April 12, 1642 observes: "I repeat, take heed to the letters that are written from your house, for they are not a little seditious and discreditable to your holy community, as your Paternity may see by that which accompanies this" (1). Obviously the good Father Bourke had no doubt that Wadding also would deem such a letter as "not a little seditious!"

BERNARDINE BARRY, O. F. M. After graduating at St. Isidore's he went as Lector to S. Maria Nuova Naples, whence he was called to Rome in 1639 to teach at Ara Coeli (2). Subsequently he went to Louvain and became Guardian of St. Antony's (3). Returning to Rome he was made Guardian and Lector of Theology of St. Isidore's (4). He again proceeded Northward and was appointed Irish Commissary for the Colleges of Louvain and Prague (5). At a Chapter held in Dublin July 28, 1666, Barry was elected Provincial. The President of the Chapter, however, refused to confirm his election. The latter was Father Mark Browne, nephew of Father Valentine Browne who had been Provincial (1629-32) and

(1) Hist. MSS. Com., Franciscan MSS., p. 133.
(2) Archives, St. Isidore's.
(3) Chapter Acts., Sept. 15, 1647 and Feb. 4, 1648.
(4) See "Approbationes" to Wadding's *Florilegium*, Aug. 4, 1655.
(5) See "Approbationes" of Sirinus', *Vita S. Romualdi.*

who, during the Confederation period, had given his support to Ormond. Mark inherited his uncle's political bias. At the dictation of Ormond Barry was set aside and Father Francis Coppinger was appointed Vicar Provincial. Appeal was made to Rome but meanwhile the Province was distracted between contending parties, "two Provincials and no ruler; two Guardians in almost every house and no superior." Thus affairs drifted for more than three years. It was exactly what Ormond had planned and eagerly desiderated; for the Franciscans were then the most influential ecclesiastical body in Ireland; and, as Ormond frankly avowed to Lord Ossory: "my aim was to work a division amongst the Romish clergy, and I believe I had compassed it to the great security of the Government and the Protestants, and against the opposition of the Pope and his creatures and nuncioes" (1). Eventually the Cardinal Protector of Ireland took the matter in hands and appointed a new Provincial in the person of Father Peter Geanor. Ormond's creature, Francis Coppinger, who still held out against the new Provincial, was ruthlessly dealt with by the General Chapter of Valladolid in 1670, which commanded him under pain of excommunication to appear before the General and give an account of his conduct, within six months (2).

ANTONY O'BRIEN, O. F. M. Professed Theology for some years at St. Isidore's. Father John

(1) CARTE, *Life of Ormond*, Letter CXIV.
(2) DE GUBERNATIS, *Orbis Seraphicus*, Vol. IV, pag. 201.

Ponce, in a letter addressed from Rome to Hugh de Burgo, July 2, 1644, observes: "We have made here father Antonie Brien Maister of the Yong friers and Reader of Controversies and Cases; besides which care he is to assist father Luke in disposing the works of S. Bonaventura for the print" (1). Subsequently, he taught in Hungary and at the Archiepiscopal Seminary, Prague. In Hungary he came to be regarded as a Professor of long and high standing and became Definitor and Guardian (2), and was one of those Irishmen who, in Broudin's phrase, "rescued that Province from the darkness of ignorance". There are extant in the College printed theses defended under his presidency, in 1646, by Bonaventure O'Connor and others.

BONAVENTURE CONDON, O. F. M. Taught Philosophy at St. Isidore's for a period, where, under his auspices as Professor, James Darcy held a public Academic Act, *ex universa Philosophia* (3). Subsequently he professed Theology at Angers, the capital of Anjou, where in 1658, he was commissioned to act as Theological Censor of Ponce's Commentaries on Scotus, when he wrote a most laudatory commendation of the same (4).

FRANCIS O'MOLLOY, O. F. M. Was born in Meath in the early part of the seventeenth cen-

(1) Archives, St. Isidore's.
(2) Ibid.
(3) Archives, St. Isidore's.
(4) Cfr. *Com. in Scotum*, Vol. I., *Approbationes*.

tury. He entered the Order at an early age; and, on completing his studies at St. Isidore's, was sent, in the year 1642, as Lector of Philosophy to Klosterneuberg near Vienna, and, in 1645 was transferred to the Chair of Theology at Gratz. Here he published his work on the Incarnation, mentioned below. About 1650 he was recalled to St. Isidore's and appointed Primary Professor of Theology. In 1662 he was deputed by the Irish Provincial and Definitory to represent the Provincial, Antony Docharty, at the General Chapter to be held in Rome and to present the official *Relatio Status* of the Province forwarded to him to that effect. This very interesting document is still extant in the Archives of Merchants' Quay. On May 22, 1670 he was appointed the official Agent or Procurator of the Irish Province in the Roman Curia. In pursuance of this trust, besides transacting with the Roman Authorities the ordinary business of the Province, he obtained two briefs from Pope Clement X. (Feb. 16, 1671 and Sept. 12, 1672 respectively) wherein it is commanded that the system prevailing at the Franciscan Colleges of Louvain and Prague, relative to the election and appointment of the Guardians, Lectors and Vicars of these Colleges, be applied to St. Isidore's, *viz.*, that said officials should be selected from each of the Four Provinces of Ireland alternatively and in strict rotation (1). This innovation in the constitution of our College as devised by the founder was not destined to be of

(1) Archives, St. Isidore's. See *infra* "Documents."

long duration; it was revoked by Innocent XII. by brief dated July 20, 1695 (1).

In Philosophy and Theology O'Molloy was a keen, robust thinker and expressed his thoughts in clear, forcible and not inelegant language. This characteristic is particularly evident in his *Cursus Philosophiae*, to which the General of the Order gave his approval Sept. 3, 1664. Whether more than the first volume of his work was ever issued I have not been able to ascertain. Patrick Tyrell, subsequently Bishop of Clogher, who was one of the censors of the work, describes it as "succo nervoque refertum: opus mole exiguum, acumine magnum." And the author himself he qualifies as: "Caelo et cedro dignus" (2). O'Molloy frequently indulged in verse, both Irish and Latin. But he will be principally remembered as the author of the first printed Irish Grammar, which came from the Propaganda Press in 1677. He wrote it, as he tells us, in holiday time, "when free for a month from graver cares," at a time when the Irish people "were being stripped of their every possession, even of their native language" (3). He had been then living "for forty years and more among foreigners, far separated from fatherland, from its monuments and its teachers" (4). This work has attracted the attention of several Celtic scholars. Edward Lhuyd in his "In-

(1) Ibid.
(2) Tom. I, XXII.
(3) "Gram. Latino-Hibernica," p. 1.
(4) Ibid., p. 280.

troduction to the Irish and Scotish Language" (1) refers to it. Joseph Loth in his "Le Métrique Galloise" reprints from it (2). My valued friend, the late Tomás O'Flannghaile, published an English translation of the part dealing with Irish Prosody (3).

The zeal wich inspired O'Molloy to write his grammar—to counteract the heretical enemy's set programme, "which proscribed the public and even the private use of the Irish language in order that, when the latter had been consigned to eternal oblivion, no knowledge might survive of native antiquities, of the Lives of our Saints, of our Faith, of our ecclesiastical traditions"—that same zeal had inspired him the previous year to publish an Irish Catechism for the use of the Faithful in Ireland. It appeared at Rome from the Propaganda Press under a double title—Latin and Irish—and is generally known as "Lucerna Fidelium."

The exact date of his death is unknown. He died at St. Isidore's about 1684. The following are his works, so far as known to us:

1. Tactatus de Incarnatione ad mentem Scoti, in-4°. (Gratz, 1645).

2. Iubilatio Genethliaca in honorem Prosperi Balthasaris Philippi Hispaniarum Principis. (Latin heroic verses, Rome, 1658, in-4°).

3. Various Latin poems addressed to Cardinal Altieri, Protector of Ireland, composed when His Eminence visited St. Isidore's on St. Patrick's Day—"Isidorense Collegium more iam solito in solemnitate D. Patricii invisenti"—(Rome, 1672, in-4°, pp. 18).

4. Lucerna Fidelium (an Irish Catechism, Rome, 1676).

5. Grammatica Hiberno-Latina, nunc compendiata. (Rome, 1677),

(1) "Archaeologia Brittanica," Oxford, 1707.

(2) Tom. II, app. pp. 271-313.

(3) Dublin, 1908.

6. Cursus Philosophiae. Tomus Primus, Dialecticae Breviarum complectens. (Rome, 1666),

7. Historia Hiberniae. Francis Porter informs us that O'Molloy left this Work ready for the press and that in it he corrects existing maps of Ireland with reference to geographical latitude (1).

FRANCIS HAROLD, O. F. M. Was born at Limerick in the early part of the seventeenth century. In one of his writings he claims descent from a royal Norse family of the name (2). His Mother was the sister of Father Luke Wadding. On completing his scholastic career at St. Isidore's he was sent as Lector to Prague where he professed at the Archiepiscopal Seminary. Subsequently he taught at Vienna and at Gratz. There are extant in the Archives of St. Isidore's some of Wadding's letters to him at this period to Prague, June 9, 1636 and to Gratz, September 29 and

(1) PORTER, *Compendium Annalium Hiberniae.* Rome, 1690, p. 4.

(2) Father Woulfe ("Irish Names and Surnames," Dublin. 1923, XXVI) observes: "O. Harailt (O'Harold) is a surname that almost certainly originated at Limerick, and Aralt, as we know, was one of the sons of Ivar, King of the Norsemen of Limerick."

In 1641 a "Patrick Harold, Irish Papist," was in possession of "a stone house frontinge Easte upon the heigh Streete [Limerick] joininge weste with the Cittie's wall, with a back side belonginge to the premises upon the Weste square, value (in 1640) £15." ("Civil Survey of Limerick City and Liberties," Part I, by courtesy of Superintendant, Quit Rent Office, Dublin). The Patrick Harold here referred to was, in all probability, Francis' father. Thirty years later (Sept. 1671) another Patrick Harold writes to Francis Harold from Limerick, giving interesting family news; he was Francis' brother (Archives, Merchants' Quay, D. 5, p. 185). His sister-in-law, Katherine Harold, alias Galway, also writes to Francis at this period, concerning her son, who became Fr. Francis Harold, Junior (Ibid., pp. 219 and 225). There are likewise extant several letters from Fr. Thomas Harold, Francis's brother (?). (Ibid.).

October 7, 1651, full of sollicitude and regard. In compliance with these and the enclosed "Obedience" of the Father General, Harold returned to Rome in 1651 and was appointed Lector and Librarian of the College, proving of invaluable assistance to his illustrious uncle, who was now declining in health and advanced in years (1). On April 12, 1655, Wadding had him formally appointed his successor as Annalist of the Order by Letters of the Minister General under that date (2). Pope Clement X., January 5, 1671, confirmed the appointment by special brief, and formally renewed same by another brief dated May 8, 1675, in which Harold was also accorded the privileges of "Jubilation" and the right to a lay amanuensis in his work as Annalist (3).

Harold was passionately devoted to his uncle; and when inexorable death came to claim him whom he loved so well, the description given us of the death-bed scene is tragically pathetic. "Duobus ante mortem diebus, dum ego solus ipsi assisterem, invasit illum subitaneus et vehementissimus totius corporis tremor, qui sic me terruit, ut illum tunc animam agere credidissem, et elata voce vocassem Infirmarium ex proximo cubiculo; sed Lucas non aliud quam 'Jesu, Maria: Fili mi, tege me, tege me'; et cum ipse faciem et caput sibi tegeret, ego me ipsum supra reliquum corpus extendi, et spatio unius orationis dominicae cessavit quassatio, illeque ad se reversus iterum

(1) See *Vita Waddingi*, Cap. XLI.
(2) Archives, St. Isidore's.
(3) Originals in Archives, St. Isidores's.

suspiravit 'Jesu Marie.' Sed proh! dira mors hoc insultu iniit possessionem" (1),

It is to be regretted that Harold did not devote his energies exclusively to the continuation of Wadding's immortal work. Instead, he wasted valuable time and opportunity—though, let it be added, the task was in a sense imposed on him—in issuing an "Epitome Annalium," in which he compresses into two volumes the eight tomes published by Wadding. He also continued to dabble in composing or editing other minor works, so that, eventually, he failed to put the final touches even to one volume of the Annals; which volume was not destined to see the light until 1739, when it was printed without even mention of its author (2).

Harold's declining years at St. Isidore's were filled with infirmities and troubles (3). During his last illiness he was succeeded in the office of Annalist by Patrick Duffy, an enterprising Friar from St. Antony's Louvain, who, notwithstanding the great promise of his early career, during his long term of office as Annalist, failed to make good the trust reposed on him (4).

Francis Harold died at St. Isidore's in 1685. He has left us in MS. (5) a list of most of his numerous published and unpublished writings to which list he

(1) *Vita*, cap. LXXXIX.
(2) See "Annales Minorum," Vol. XXIX. *Praefatio.*
(3) Archives, Merchant's Quay.
(4) Archives, ibid.
(5) Archives, St. Isidore's.

appends the following note: "Adhuc vivit in Collegio S. Isidori, Romae, multaque meditatur praesertim ad Franciscanae suae Religionis ornamentum." His works are:

1. Epitome Annalium Waddingi. (Rome, 1662, 2 Vols. fol.).

2. Vita Fr. Lucas Waddingi (prefixed to above work and reprinted in the second edition of the Annals, Rome, 1731).

3. Tractatus Historicus de Terra Sancta (inserted in the "Epitome" ad An. 1343, nn. 8–116).

4. Lima Limata Conciliis, Constitutionibus Synodalibus et aliis Monumentis . . . omnia fere ex Hispanico Latine reddita, notis et scholiis illustrata. (Rome, 1673, in–fol.).

5. B. Thuribii Alphonsi Mogrovii, Archiepiscopi Limensis Vita exemplaris. (Rome 1683, in–4°).

6. Annalium Ordinis Minorum, Tom. IX.

7. "Duo magna Volumina, quibus ordine alphebetico indicet omnes Sanctos . . . subscribens singulis eiusdem Bibliothecae [S. Isidori] authores, qui de iis ex professo scribunt." Alexander VII. on seeing this work ordered two copies to be made at his expense, one for his own use (still preserved in the Chigi Library) and the other for the Congregation of Rites.

8. Vetustem Codicem MS. Sermonum B. Bernardini Senensis in compendium redegit; iussu Alexandri VII. Pont.

9. Collatio MS. Codicis Operum S. Bernardini cum impressione Veneta anni 1591 (preserved in Archives, Merchants' Quay).

10. Francisci Card. Ximenii Archiep. Toletani, et germani eius fratris Bernardini, Historiola.

11. Aphorismi Vitae et Virtutuum B. Nicolai Card. S. Crucis, gente Albergati.

12. Opus Friderici Card. Borromei . . . in Aphorismos reduxit.

13. Integer Cursus Philosophiae . . . cum Theologicis aliquot tractatibus: quae discipulis suis Pragae, Viennae et Romae praelegebat.

Besides the above he prepared annoted editions of the following works of other authors, none of which he succeeded in publishing:

1. Lucae Waddingi "Syllabus Scriptorum et Martyrum" plurimis movis et vetustis personis auctus, cum aliis eiusdem Waddingi Opusculis partim haetenus non editis.

2. Notitia Cathedralium Ecclesiarum et Antistitum Hiberniae post annum Christi milesimum, quam vel ex tabulis Romanis vel ex bonis libris habere potuit, ipsius commentariis illustrata.

3. Ioannis Scoti, Doctoris Subtilis, Sermones de Tempore.

4. Apparatus in novam editionem omnium quae reperiri poterant Operum S. Bonaventurae . . . praemissis ad quodlibet censuris historicis et, ubi opus, notis.

5. Bon. Ioannis Mantuani Ord. Min., gente Capriana, vetusti authoris, "Anticerberum," leoninis versibus conscriptum, cum Commentario eiusdem authoris . . . et Haroldi in utrumque opus asceticis et theologicis notis.

6. Beati Alberti a Sarthiano Opuscula.

7. Ioannis Gualensis, Minoritae, Tractatus de Poenitentia et eius partibus hucusque nunquam impressus.

8. Ioannis Gualensis Tractatus de Ordinario Vitae Religiosae, ex antiqua impressione et MS. codice castigatus.

9. Relatio historica provinciae Franciscanorum in Hibernia sua lucubratione compilata.

10. Epistola diffusa in qua ab amico rogatus disquirit "an deceat virum doctum vel sua vel suorum acta conscribere."

11. Censura in Io. Figuerae Carpi Chronica Ord. SS. Trinitatis Redemptionis Captivorum. This is a brief refutation of Figuera's assertion that the Trinitarian Order gave many Prelates and Cardinals to the Irish Church. There is a copy at St Isidore's and in the Ludovisi Library.

MAURUS MATTHEWS, O. F. M. He was a native of Waterford and made his studies at St. Isidore's whence he went to Bologna as Lector of Philosophy in 1647. He defended Public Theses at St. Isidore's, under Bonaventure Baron, in 1646. Wadding had a very high opinion of his worth and proposed him to the Father General, in 1655, as one of four candidates for the Guardianship of St. Isidore's (1). He describes him as "bien visto de tudos". Matthews, by this time, had taught Philo-

(1) Archives, St. Isidore's.

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(Side–view).

sophy at Genoa for two years, and Theology in several places. In the April of this year (1655) he was recalled to St. Isidore's and given Francis Harold's Chair of Theology, the latter having been appointed Wadding's successor as Annalist (1). Two years later Wadding got him made the first Guardian of Capranica (2). He died January 9, 1682.

FRANCIS JUNIUS, O. F. M. Was born in Cashel and had a distinguished course in Philosophy and Theology at St. Isidore's, where printed copies of Theses publicly defended by him are still preserved. Subsequently he became Professor there, but afterwards removed to Naples, where, besides filling the Chair of Theology, he became Definitor and Provincial. He died January 9, 1682 (3).

JOHN HESLENAN, O. F. M. The following biographical data are extracted from two autograph letters of Philip IV., King of Spain, preserved in the Spanish Embassy, Rome (4).

(1) Ibid.

(2) HAROLD, l. c., cap. LXXII.

(3) Archives, St. Isidore's; Archives, S. Pietro ad Aram, Naples. He is not to be confounded with Peter Junius who was also of Cashel and who, at a later date, was Professor at St. Isidore's and at Prague and published "Theologiae Tractatus selecti in Librum primum Sententiarum." Venice, 1732.

(4) Endorsed: "Madrid 5, Octubre de 1662. Por el Rey. A Don Pedro de Oregón de su Consejo de Guerra, Capitán de la Guarda Alemana y su Embaxador extraordinario en Rome. Connaturalizando al Rdo. Fr. Juan de Eslenan, Secretario General, en los Estados que S. M. tiene en Italia."

Born in Ireland and descending from an ancient Irish family, he entered the Franciscan Order in his native country and was sent by his Superiors to study Philosophy and Theology at the universities of Salamanca and Alcalà. On completing his studies he was appointed Lector of Theology at Palermo where he lectured for twelve years with universal applause, and where the Spanich Viceroy employed his talents in delicate political missions. Here he was granted the freedom of the City and became Consultor and Qualificator of the Holy Office. While acting as interpretor of "Northern languages," Synodical Theologian and Diocesan Examiner, he was called to Rome by the General of the Order to be made Guardian of St. Isidore's. This latter appointment took place in 1656 (1). In Rome he become Secretary General and Definitor General of the Order and showed himself always active with reference to the interests of the Crown of Spain especially in the Holy Land. He was also given many commissions of trust by the Minister General, as Visitator of the Province of Naples etc. By virtue of the Royal letters above mentioned Fr. Heslenan became a naturalized citizen of the States of his Catholic Majesty in Italy (2).

PAUL KING [O'CINGEADH], O. F. M. Named in baptism David he was knwon in Religion as

(1) It was during his Guardianate that Wadding died.

(2) For other particulars see De Gubernatis, *Orbis Seraphicus*, Vol. I, pp. 392, sqq.

"Paulus a Spirtu Sancto." He was the son of Cornelius King, who was Secretary to Lord Ossory. His Uncle, Murtagh King, embraced Protestantism and was beneficed by William Bedell, Protestant Bishop of Kilmore, and employed by him to translate the Old Testament into Irish (1). Notwithstanding his origin, Paul remained most intensively and most emphatically Irish and Catholic to the end. None could have been more so. Yet his character, as known to us by history, is illusive, if not contradictory. He made his ecclesiastical studies at St. Isidore's under Bonaventure Baron, for whom he seems to have ever preserved a great regard, though he was, apparently, the implacable enemy of the latter's uncle, Luke Wadding, who more than insinuates this in a letter to the Father General dated from St. Isidore's, Aug. 23, 1654 (2).

In 1641 he went to teach Moral Theology at Brindisi. He returned to Ireland in 1646, and was appointed Lector Theology at Kilkenny (3). Previous to this appointment he had been acting as Secretary to the Procurator General of the Order at Aracoeli (4).

During the year 1647, in his capacity as Professor, he presided at several public Academic Acts given by his students, Patrick Kirvan, Nicholas Archbold, Bartholomew Howling and others. One of these Acts was to be held at Rosserilly during the Pro-

(1) Dict. Nat. Biography s. v.
(2) Archives, St. Isidore's.
(3) Ibid.
(4) Letter of John Ponce, July 2, 1644. Archives, St. Isidore's.

vincial Chapter, Sept. 5, 1647, in the presence of the Lord Nuncio (to whom the printed Theses were dedicated), of Archbishop Fleming and of other high ecclesiastical dignatories. But Inchiquin was marching on Connaught and the proceedings had to be held as privately as possible. Thomas Mac Kiernan having been elected Provincial, the Fathers adjourned to Galway, where they were solemnly received by the Nuncio, and where the Academic and other Solemnities contemplated at Rosserilly were duly carried out (1).

At Kilkenny, King espoused with ardour the cause of Rinuccini and Owen Roe and was appointed Superior of that Convent (2). In July 1648, while acting as the Nuncio's official agent, he was arrested by order of the Confederate Council and his Guardianship conferred on Peter Walsh (3). A few days later he wrote to Heber Mac Mahon, Bishop of Clogher, suggesting that Owen Roe should seize Kilkenny before Ormond arrived in Ireland (4). The letter was intercepted, and King barely succeeded in escaping to the Continent. This act was his atrocious crime in the eyes of Richard Bellings, who, in the "Vindiciae" implies that King was guilty of all manner of crimes, but he fails to adduce or specify any other. Having safely arrived at Louvain, where he seems to have received the unstinted support of the learned and

(1) Archives, St. Isidore's and Merchants' Quay.
(2) Chapter Acts. Archives, Merchants' Quay.
(3) *Spic. Oss.* I, 422; *Aphorismical Discovery*, I., 238.
(4) Cox. *Append.* 2 Vol., p. 145; "Vindiciae," I, 132.

saintly Thomas O'Sheerin, O. F. M., King issued, and caused widely to be circulated, his famous "Epistola Nobilis Hiberni ad amicum Belgam scripta ex castris Catholicis, die 4 Maii anno 1649" (1). Bellings' devotes the whole second part of his "Vindiciae" to dissecting this Epistle paragraph by paragraph. John Ponce who replied to the "Vindiciae," in his "Vindiciae Eversae" clears King of Bellings' aspersions, declaring him worthy, not only of the Guardianship of St. Isidore's, which he eventually achieved, but of much higher honours (2).

Earlier in his career Father King fell into the hands of Moorish pirates, and was released from captivity by the influence and good offices of Luke Wadding, as the latter records in one of his letters (23, Aug. 1654)(3). A Spanish Father, who published an account of a General Chapter of the Order held at Toledo, 1673, gives us a eulogy of Paul King; it may be regarded as somewhat high-coloured, but it is, at all events, an adequate set-off to Sir Richard Bellings' and Dr. O'Callaghan's accusations. The chronicler describes Father Paul as "Lector of S. Theology," "several times Guardian," "Custos of the Irish Province," "Praedicator Apostolicus," "learned in Greek and Hebrew," "a perfect imitator of St. Peter of Alcantara in penance and austerity," "ecstatic in prayer," "favoured with the gift of tears, which flowed copiously during the celebration of the Divine

(1) GILBERT, *Contemporary History*, II., 211.
(2) pp. 187, 190.
(3) Archives, St. Isidore's.

Sacrifice," and one who "worked many miracles in life and after death" (1).

On Feb. 1652 he was proposed by Colgan as Commissary of the Colleges of Louvain and Prague, but the recommendation was not carried out (2).

He died, probably in Rome, in 1655.

Besides a Latin Elegy on Cardinal Ximenes (Rome, 1652) and the two letters mentioned above, his only published work is "Idea Cosmographiae Seraphicae concepta et concinnata a Fr. Paulo King, Hiberno..." (Rome, 1654), which is little more than a prospectus of the History of the Order in ten volumes, which, with the General's approval, he projected but never executed.

PATRICK TYRELL, O. F. M. He was descended from the ancient and chivalrous house of Fertullagh, County West Meath, and at an early age joined the Order at Multyfarnham (3). Though his youth and early manhood were identified with Spain, he also studied at St. Isidore's and declares himself, in one of his letters, a disciple of Harold (4). In the early sixties of the seventeenth century he lectured in Theology at St. Isidore's; being previously appointed Secretary General of the Order. On May,

(1) Geronimo Muñoz, *Descripcion del Cap. Gen. Intermedio.* Toledo, 1673; Madrid, 1673, fol. 52.

(2) Hist. MSS. Com., 4th Report, p. 605.

(3) Cogan, *Diocese of Meath*, Vol. II, p. 140; Hist. MSS. Com., App. Report 4th, p. 608.

(4) Archives, Merchants' Quay, D. 5, p. 193.

1670 he was elected Definitor General (1). Simultaneously he was appointed Guardian of St. Isidore's. His Guardianate is a land-mark in the history of the College, in as much as it was he who caused the walls of the Theological Hall to be decorated with exquisite fresco-portraits of illustrious Irish Franciscans, by Fra Emanuele di Como, in 1672. We transcribe the inscription, which commemorates the event, observing that the hall, though built by Wadding, was unfinished at the latter's death.

D O M

SCHOLAM HANC SCOTI-MARIANAM FVNDITVS
ERECTAM VITREIS OMNI EX PARTE FENESTRIS
ILLVSTRARI MAGISTRALIBVS HINC INDE
SELLIS PERFICI PICTVRIS VNDIQVE VARIIS
MAIORVM VIDELICET CIRCVMQVAQVE IMAGINIBVS
ATQVE INSCRIPTIONIBVS RELIGIOSO QVIDEM
PENICILLO FR. EMANVELIS DE COMO IN
PICTORIA ARTE MAGISTRI ABSQVE VLLIS
LOCI EXPENSIS IN ARGVMENTVM SVAE
GRATITVDINIS EXORNARI CVRAVIT REVERENDVS
ADMODVM PATER FR. PATRICIVS TYRELLVS
PERPETVVS SVAE PROVINCIAE PATER HOC
IN COLLEGIO OLIM ALVMNVS MOX PROFESSOR
NVNC GVARDIANVS S. THEOLOGIAE
LECTOR EMERITVS ALMAE PROVINCIAE
CASTELLAE COMMISSARIVS VISITATOR
EX-SECRETARIVS TOTIVS ORDINIS MINORVM
DEFINITOR GENERALIS
M • DC • LXXII

At the Intermediate Chapter of the Order held at Toledo in 1673 he presided at Public Theses

(1) Archives, St. Isidore's; *Chronologia Historico-Legalis*, Vol. II, p. 132.

defended, in the name of the Irish Province, by Andrew Martyn, O. F. M. He is described on that occasion as "Lector Iubilatus, Ex Secretarius Generalis, Pater Provinciae Hiberniae et Castiliae, Definitor Generalis et Guardianus Collegii S. Isidori" (1).

On May 4, 1676, he was nominated Bishop of Clogher. He reached Limerick in the October of that year, and made no delay in hastening to his diocese (2). He immediately displayed all the qualities of a great and zealous pastor of souls. The story may be read in Cardinal Moran's "Memoir of Dr. Oliver Plunket" (3). In 1678 he was appointed to the administration of Kilmore, and in the September of that year Blessed Oliver wrote to the Internuncio as follows: "Monsignor Tyrell was Secretary General of the Order of St. Francis for twelve years; he was Definitor General, Commissary, Visitator, etc., and no one knows their [the Franciscan] rules better, and were he appointed by brief Apostolic Visitator of the Franciscans in Ireland, I cannot say what good he would effect. Dear Monsignor, procure this favour from their Eminences, and yon will render a great advantage to religion" (4).

In 1680, Bishop Tyrell, who lay concealed in the room of an old woman who was dying, was recognized and thrown into prison. But some of his

(1) *Descripcion del Capitulo General Intermedio.* Toledo, 1673, ff. 40, 40 v.

(2) BRADY, *Episcopal Succession*, Vol. I, p. 257; COGAN, l. c., p. 140.

(3) pp. 140–51.

(4) MORAN, l. c., pp. 85–86.

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(The Cloisters).

jailers took pity on him and connived at his escape (1). On October 21 of that year Blessed Oliver wrote to Rome: "Dr. Tyrell, Mr. Luke Plunket and Doctor Dromgole have been declared guilty of high treason by the grand jury" (2). The sentence however did not take effect.

On December, 1688, Dr. Tyrell was praeconized Bishop of Meath. He died in 1692, "having been previously worn out with fatigue, and borne down with infirmities from the hardships of the times; now in the city hotly besieged, now in our camp, wishing to escape the bullets, shells etc., and chiefly to end his days more quietly in the country" (3).

FRANCIS PORTER, O. F. M. Was born at Kingston, near Navan, in 1622 and was descended from the Norman family, Le Porter, who came to Ireland in the reign of Henry II. He made his ecclesiastical studies at St. Isidore's, where, in due course, he became Lector in Philosophy and Theology (4).

Porter belonged to the Wadding period, but long outlived it; he may be more appropriately described as inaugurating the silver, than ending the golden age of the College. His "Securis Evangelica" is a

(1) BRADY, l. c., p. 257.

(2) MORAN, l. c., p. 293.

(3) Dr. Lynch to Propaganda, October 28, 1692 *apud* O'RENEHAN, *Collections*, p. 233. See other references to his career Archives, Propaganda, *Congregazioni Particulari d'Ibernia*, 1676, p. 80; Ushaw College Archives, XVIII, D. 2, 37.

(4) Archives, St. Isidore's.

fine piece of controversial reasoning; but dependent, to a great extent on Bossuet's "Exposition de la Foi." The "Annales Hiberniae" are derived from O'Sullivan, Ware and other current sources, frequently without verbal alteration. Nearly all his work is second-hand. The diploma of his appointment by James II. as His Majesty's Theologian and Historian, dated October 6, 1690, is still preserved in the Archives of the College. He died in Rome, April 7, 1702, and the following inscription may still be read on his tomb.

D O M

R. A. P. F. FRANCISCO PORTERO HIBERNO
MIDENSI ORD. MIN. LECTORI
BIS IUBILATO VIRO DE RELIGIONE
ET PATRIA BENEMERITO
DOCTO PIOQUE PLURIUM
LIBRORUM AUTHORI SERENISSIMAE
MAIESTATIS BRITTANNICAE
IACOBI II THEOLOGO ET HISTORICO
P. F. FRANCISCUS FLEMINGUS LECT. IUB.
COLLEGII S. ISIDORI DE URBE
EX ELEEMOSINIS COLLEGIO ELARGITIS
GUARDIANUS MOERENS POSUIT
ANNO MDCCXXXVI

—o—

OBIIT ANNO MDCCII DIE VI APRILIS
AETATIS SUAE CIRCITER LXXX

His works are:

Securis Evangelica ad Haeresis radices posita. (Rome, 1674).

Interpretatio Numeri 666. (Amsterdam, 1677).

Palinodia Religionis praetensae Reformatae. (Rome, 1679).

Compendium Annalium Ecclesiasticorum Regni Hiberniae. Dedicated to Alexander VIII. (Ibid., 1690).

Systema Decretorum Dogmaticorum. (Avignon, 1693).

Opusculum contra vulgares quasdam Prophetias S. Malachiae attributas de Electionibus SS. Pontificum. (Rome, 1698).

De Abolitione consuetudinis praestandi iuramentum Reis. (Ibid., 1696).

Directorium Confessarium (1).

He also compiled:

Collectanea veterum ac recentiorum Litterarum Apostolicarum ad Britanicarum ditionem pertinentium (2).

De Amphibologia (3).

According to the English translator of Bossuet's "Exposition de la Foi" (4), Porter is the author of an Irish version of that work, which version was printed, in 1675, at the Propaganda Press (5).

II.

BONAVENTURE DE LA HOID, O.F.M. Entered St. Isidore's with John Ponce, Sept. 7, 1625, and was sent as Lector of Philosophy to St. Antony's

(1) MS. ready for Press, in Archives, Merchants' Quay.

(2) See fragment of MS., ibid.

(3) See *Joan a S. Antonio,* s. v.

(4) London, 1735, p. 14.

(5) See, however, E. Fennell (Dean of Killaloe), "Dissertation sur la Validité des Ordinations des Anglois." (Paris, 1726, Vol. I, Introduction, LXXVII).

Louvain, Sept. 2, 1627. Subsequently he taught Theology at Augsburg and, in 1636, was made Guardian of St. Antony's Louvain. A Compendium of Church History composed by him is extant in MS. in the Library at Merchant's Quay; on the fly-leaf there is the following eulogy of the author in the handwriting of Francis Harold: "Auctor huius collectionis fuit Fr. Bonaventura De La Hoid, reg. obs. prov. Hiberniae S. Th. Lector, doctus, religiosus et prudens vir qui horas nunquam aut nusquam male perdebat" (1).

FRANCIS TARPY, O. F. M. On completing his studies at the College he left for Ireland March 15, 1627. Thomas Walshe, Archbishop of Cashel, writing to Wadding, Sept. 1, 1628, refers to meeting him at Antwerp and consigning to him Wadding's letters for further transmission (2). His name appears in the Chapter Acts of August 15, 1629, as Lector of Philosophy at Galway. In 1630 he was occupying the Chair of Philosophy at Louvain and, later, that of Theology at Prague (3).

DIDACUS BARRY, O. F. M. Left the College June 12, 1628 for Sicily to be Lector of Arts. He taught Philosophy at Syracuse and Platea, where he subsequently filled the Chair of Theology. Public Theses

(1) MSS. St. Isidore's and Merchants' Quay; PONCE, *Scotus Hiberniae Restitutus, Comm. in Scotum,* I, p. 23.

(2) Hist. Com. (Franc. MSS.), p. 8.

(3) MSS. St. Isidore's and Merchants' Quay; PONCE, l. c.

on the Theology of Scotus, defended by him at Syracuse, are preserved in a printed copy at St. Isidore's (1).

THOMAS LEA, O. F. M. Raised to the Priesthood in 1627, he left the College April 28, 1631, for Sicily to teach Philosophy. His course as student at St. Isidore's was a brilliant one. In June 1629, and again in September of same year, he was selected to give a Public Act; the printed Theses are still preserved in the College (2). Before his departure for Sicily he would seem to have been on the staff of St. Isidore's, as may be inferred from references to him in the Wadding correspondance at that period: "To Fathers Hickey, Martin Ponce and Lea my greetings," writes Thomas Strange, Nov. 20, 1629. And Patrick Comerford, Bishop of Waterford, writing to Wadding March 12, 1631, sends his "best love and wishes to your own good self, to Father Guarde, to Father Antonie, to Father Ponce, Father Lea and the rest of that blessed company" (3). He taught philosophy at Messina and Nicosia (4).

PATRICK BRENAN, O.F.M. Was appointed Lector of Philosophy at St. Isidore's Sept. 12, 1632, where he was afterwards promoted to the Chair of

(1) MSS. St. Isidore's; PONCE, l. c.
(2) Archives St. Isidore's.
(3) Hist. MSS. Comm. (Franc. MSS.), pp. 16, 39.
(4) MSS. St. Isidore's; PONCE, l. c.

Theology. Removing to Louvain in 1639 he continued to teach Theology and was a signatory to the public appeal made by John Colgan to the "Nobles of Ireland" for funds towards the publication of the "Vitae Sanctorum" (1). A few years later we find him in Ireland active in the interests of the Nuncio and Owen Roe. He was present at the consultation of the Clergy in Waterford when the Peace with Ormond was examined (2). He appears in Ormond's "List of certain seditious Friars of the Order of St. Francis, who are endeavouring to take away from the King the allegiance of his subjects, and who are disturbing the peace and tranquility of the Kingdom." This List which was issued March, 15, 1649, contains the names of twenty Superiors of the Irish Franciscan Province, including Thomas Mac Kiernan, Provincial, and Bernard Conny, ex-Provincial. Of Patrick Brenan, then President of the Friary, Kilkenny, Ormond writes that he advocated concluding peace rather with the Parlamentarians than with the King; that in all his efforts he was a violent opponent of peace, and that he delivered a discourse at Galway in favour of Owen Roe O'Neill and against the Supreme Council (3).

EDMUND PONCE, O. F. M. Was the brother and the disciple of the distinguished Philosopher and

(1) Hist. MSS. Com. Report 4th, p. 604.

(2) GILBERT, *Hist. of Cath. Conf.*, VI, 41.

(3) "Vindiciae Cathol. Hiberniae," II, pp. 160, 163. (See *Franc. Tertiary*, 1896, VIII, pp. 289-290).

Theologian, John Ponce, who refers to him as "meus carissimus frater et discipulus." About 1634 he proceeded to Spain and taught Philosophy at Segovia and Theology at Valadolid (1).

PATRICK O'CONNOR, O.F.M. After graduating at St. Isidore's he was sent to profess Theology at Nancy; subsequently he taught the same subject at Rouen (2). There are passing references to him in Father Strange's correspondence with Wadding (10 May and Nov. 26, 1630). In 1642 he went to Ireland having previously acted as Irish Agent at the Court of the French King (3). Wadding, who gives him a place in the "Scriptores," but no eulogy, informs us that he wrote: *Sidus Borbonicum et paraphrasticum rationarium in idem*, and *Triumphus Conceptionis B. Virginis*. Ware mentions another of his works, *Quodlibetica Decisio Monastici cuiusdam Casus*, Paris, 1635. The "Sidus Borbonicum" appeared at Paris, in-fol., 1637 (4).

EDMUND BRAY, O. F. M. Was the favourite companion of Bonaventure Baron at Timoleague where, as the latter tells us, Bray nursed him through a most dangerous and contagious illness (5). In all probability they studied together at Louvain, Augsburg and Salzburg as well as at St. Isidore's. On May

(1) MSS. St. Isidore's; PONCE, l. c.
(2) Archives, St. Isidore's.
(3) D. DUYER, S. J. Letter to Wadding, Nov. 14, 1642.
(4) WARE-HARRIS, *Irish Writers*, Book I, p. 120.
(5) *Opusc.* II, VIII.

5, 1634, he left the College for Salzburg where he taught Philosophy anb subsequently, Theology. Returning to Ireland he became Guardian of Clonmel and was elected Custos of the Province in 1658. During the turbulent period following the disruption of the Catholic Confederation, he boldly stood by the Nuncio and Owen Roe, and his name finds a place in Ormond's "List of seditious Friars", as mentioned above. He died at Louvain, July 2, 1675 (1). A set of Theological Theses which he defended under the presidency of Father Ponce, in December 1633, are still preserved in the College. Considering his political career it is important to note that his was the second of four names proposed to the General by Wadding, in 1655, to be Guardian of St. Isidore's (2).

DANIEL BROUDER, O.F.M. Entered on his philosophical studies at the College June 19, 1628. Was sent to Sicily in 1634 and taught Philosophy and Theology at Palermo and Dupano until 1640, when his Superiors ordered him to proceed to Vienna as Lector of Theology. From Vienna he went to Prague, where he was held in the highest esteem as a Lecturer, both at the College of the Immaculate Conception and at the Archiepiscopal Seminary. When Antony Broudin, the well-known author of the "Propugnaculum," and other works, was assailed by Thomas Carve, or Carey, and his family pedigree held up

(1) *Spic. Oss.*, III, p. 48.

(2) MSS. St. Isidore's and Merchants' Quay; Chapter Acts. PONCE, l. c.

to ridicule, Daniel Brouder, then *Lector Jubilatus* at Prague, was one of the signitaries to an official declaration that the Broudin family belonged to the ancient nobility of Ireland and was allied to the O'Briens, De Burgos, Macnamaras, Mathews, Clanchys, Gormans, Gradys, Moloneys etc. (1).

In June 1655, the Guardianship of St. Isidore's being vacant, Brouder's was the first of four names submitted to the Father General by Luke Wadding for that Office. In Wadding's presentation which, however, did not take effect, he is described as *Lector Jubilatus*, as having lectured for many years in Sicily and Prague, as being of a quiet, modest disposition, as having been educated at St. Isidore's, possessing a good konowledge of Italian and then in the fiftieth year of his age, adding that he was a native of the province of Connaught. He died, apparently at Prague, September 30, 1687, in the eighty-sixth year of his age (2).

FRANCIS VERDON, O. F. M. Left the College for Ireland in the company of Joseph O'Cummyn and John Geraldine, March 20, 1634. From 1635 onwards he taught Philosophy and Theology "cum magno fructu" at S. Malos, where, in 1648, we find him active in the interests of his country. "The one and twentieth of this month"—writes Mathew O'Hartegan, S. J., to Luke Wadding, August 29, 1642—

(1) "Anatomicum Exam.," pp. 267-68.

(2) MSS. St. Isidore's and Merchants' Quay, and document published by Mrs. STOPFORD GREEN, *The Making of Ireland*, p. 455.

"there was a ship of 16 pieces of ordnance ready at S. Malo's for Limerick, freighted by Limericians. Their arms were arrested by the townsmen, which, when I heard, I acquainted the Lord Nuntius of, who despatched a letter of his to the Lord Bishop to see them released, as they were, if not sooner, by Father Verdon of yours his good endeavours. The 19, another ship (as Father Verdon writes, *testis ocularis*), full of ammunition and arms, departed from the same port. The ship was freighted and laiden, as he writes, by the townsmen for Ireland and for Limerick." (1).

ANTONY COMERFORD, O. F. M. Was promoted to Orders Sept. 19, 1630, and went as Lector of Philosophy to Borretta in the Apuglie, 1638 (2).

JEROME HERBERT, O.F.M. After graduating at St. Isidore's he went to teach in France, and, in 1638, was sent to profess Theology at S. Maria Nuova, Naples. It is hardly probable that he is the same Jerome Herbert who, in 1652, defended Philosophic Theses at the College of the Immaculate Conception, Prague. It is equally, if not more, problematical that Michael Cantwell's interesting letter bearing on the controversy of 1631, between the Seculars and Regulars in Ireland, was directed to this Jerome Herbert; though said letter was addressed to a Father of that name then in St. Isidore's (3).

(1) MSS. St. Isidore's; Hist. Comm. (Franc. MSS.), p. 183, PONCE, l. c.

(2) MSS. St. Isidore's.

(3) MSS. St. Isidore's; Hist. Comm. (Franc. MSS.), p. 41.

PHILIP ROCHE, O. F. M. On completing his course at St. Isidore's he was sent to Naples, in 1637, to teach Philosophy at S. Maria Nuova, but was soon recalled to occupy a chair at St. Isidore's, being replaced at Naples, as would seem, by Jerome Herbert (1).

DENIS O'DONEL, O. F. M. He was sent in 1630 to Cadiz in Spain to fill the office of Master of Students in the Convent of St. Francis (2).

FRANCIS BERMINGHAM, O. F. M. Was a native of Galway, and is sometimes referred to as Franciscus a Galvia. After graduating at St. Isidore's he went, in 1639, as Lector to Milan, where he taught Philosophy and Theology at the Convent of S. Angelo. Subsequently he became Definitor General of the Order. He published "Summa Scotistica S. Theologiae de Deo uno et Trino, iuxta Angelici Doctoris methodum, et Subtilis Doctoris mentem," dedicating it to Alexander VII. (Rome, 1656, in-fol.) (3).

MALACHY CORCORAN, O. F. M. From St. Isidore's he went to Milan, in 1641, to teach Philosophy at the Convento della Pace. He next figures as President of the Provincial Chapter held at St. Mary's, Jamestown, September 8, 1661, at which chapter

(1) MSS. St. Isidore's.
(2) Ibid.
(3) Ibid.; JOAN A S. ANTONIO, *Bibliotheca.*

Antony Docherty was elected Provincial, and James Fitzsimons (the "Don Nochera" of Wadding's correspondence) was elected Custos (1).

JOHN BARNEWALL, O. F. M. Was sent to Germany as Lector, in 1637, and afterwards taught at Prague. He subsequently returned to Ireland where be became President of the Hermitage of Slane and participated in the turmoil introduced by Peter Marchant and Raymond Caron in the interests of Ormond. He was one of the Theologians who signed Bishop Rothe's Answer to the "Queries" submitted to him, in which the excommunications launched by the Nuncio were declared null and void (2).

BONAVENTURE MIHAN [*alias* MAHONY], O. F. M. After graduating at St. Isidore's he went to teach Philosophy at Milan in 1641. Recalled to Rome he became Secretary to the Procurator General at Aracoeli in 1644 in succession to Paul King. Subsequently he professed Theology at the Convent of S. Angelo and, in 1649, proceeded to Louvain, where he was appointed Guardian in August, 1650. He died at St. Antony's Louvain, November 25, 1657 (3).

BRANDON [*alias* BONAVENTURE] O'CONNOR, O. F. M. He is described as a native of

(1) Ibid.; Chapter Acts Merchants' Quay.

(2) MSS. St. Isidore's. (See *Franc. Tertiary*, VIII, pp. 289-94, and *Hist. of the Confederation*, VI, p. 269).

(3) *Brevis Synopsis Prov. Hiberniae* (Annotamentum); Archives, St. Isidore's; *Spicilegium Ossoriense*, III, p. 53.

Leinister, and entered the College December 2, 1633. He afterwards proceeded to Louvain and, being well versed in Irish, he collaborated with John Colgan in editing the Lives of the Irish Saints (1). In 1642 he was in Wexford, enjoying the intimate confidence of Rory O'Moore, hwo in September 20th of that year wrote to Father Hugh de Burgo, O. F. M., the Irish Commissary in Flanders, as follows: "We the first undertakers have Father Brandon O'Cnoughour with us from the first day and afore, imployed, I think by yourselves, to inquire monuments, who knoweth better and may make manifest how things did and do stand. He [was] so much imployed in our very temporall affayres to unite all and see us orderly proceed at home and abroad, whereof we have great need, and hitherto it was impossible for him to look to any study or matters, but to serve the undertakers of this enterprise in all parts. If we may afore Flan Mac Egan dies, we will see an Irish school opponed, and therefore could wish heartily that those learned and religious fathers in Lovayne did come over in hast with their monuments and with an Irish and Latin print. F. Brandon would snatch himself over to inform you of all things, past and present, but that we cannot part with him, and that his Provinciall commanded him wayte upon us" (2). From Ireland he seems to have gone to Prague, where, in 1644, he is described as Professor Ordinarius of Sacred Theology at the Cardinal's University.

(1) Archives, St. Isidore's; COLGAN, *Praefatio ad Acta SS.*

(2) Hist. MSS. Comm. (Franciscan MSS.), p. 194.

He wrote *Iubilaeum Iubilum, Portiunculae Seraphicae* (Prague, 1644). Brandani Connori Epistola [ad Usserium] de quibusdam codicibus MSS. etc., 10, Jul., 1641. (Cat. MSS., T. C. D., 567). Irish Letter to Colgan, Genoa, 1952 (*An Sioladoir*, II, 1 [5], pp. 46, 47).

BONAVENTURE O'CONNOR [*alias* A S. PATRITIO], O. F. M. He was of the O'Connors of Kerry and entered the College in the early forties of the seventeenth century. There is extant a printed copy of the Theological Theses which he defended publicly at St. Isidore's in 1646, under the presidency of his professor, Father Antony O'Brien (1). In 1648 he went as Lector to Bozen and continued to teach in the Tyrol until 1660, meanwhile publishing many works (2). In 1650 he went to Rome, where he obtained, October 18th of that year, the approbation of the Order for his translation into Irish of Jerome Savonarola's immortal work, *Triumphus Crucis*, but which was never published (3). In 1659 he was offered the Chair of Philosophy at the Benedictine Abbey of Marienberg, but declined (4). The Tyrolese Chronicler, from whom these items are taken, gives the following character-sketch of our Kerry professor: "Sed neque primus ac principalis illorum [Hibernorum], P. Bonaventura Conorus, Bol-

(1) Archives, St. Isidore's.
(2) Franciscan Archives, Hall, Cod. 31, pp. 32-33, 36.
(3) Archives, St. Isidore's.
(4) Hall Archives, ibid.

senensem [lecturam] tenuit sine querela, quamvis insigni polleret ingenio, scientia et doctrina docendique et explicandi facilitate et claritate excelleret; quippe qui ad captandos animos aucupandosque favores et gratias Nobilium et Magnatum, quorum amantissimus pariter ac studiosissimus erat, variis illorum causis et negotiis sese ingerebat; agebat Theologum illorum, consilia componebat, resolvebat dubia, scribebat litteras, recipiebatque plures quam P. Guardianus, vel ipse etiam P. Minister Provincialis, taliumque ac similium actuum occasione; occupabatur in cella, conveniebatur ceu oraculum in claustro; discurrebat per domos quotidie; vagabatur per castella et refrigeria nimis frequenter; vix redux ab uno invitabatur ab alio; longius etiam excurrens in Vallem Venustam atque Tridentum pluries, aliquando Paduam, alia vice Assisium, denique etiam Romam multis non tantum septimanis sed mensibus a discipulis suis aberat, non sine notabili neglectu eorum damnoque Provinciae. Nec erat qui licentiam illi negaret eumve cohiberet, quia et scientia inflatus et de meritis suis plurimum praesumens, vel modicum tactus ut mons fumigabat terrebatque cunctos" (1).

Called to Rome in 1650 he went thence to Prague as Professor of Theology and taught at Cardinal Harrach's University (2). He was the author of the following works:

1. Quintuplex Pentekaedekyris Mariana omnibus Immaculatae Concept. B. Virg. Devotis, Lectoribus,

(1) Ibidem, p. 36.
(2) Broudin, *Corolla*. See *Approbationes*.

Defensoribus, Concionatoribus utilis et iucunda. (Trent, 1658).

2. Lumen Orthodoxum spargens duodecim radios, etc. (Bozen, 1661). This is a valuable *Vade-mecum* of Controversial Theology "ut nostri Missionarii iam quotidie migrantes in Angliam aliquam compendiosam Fidei armaturam in promptu habeant." (Ibid. p. 22).

3. Vita Joannis D. Scoti.

4. Trenodia Hiberno-Catholica. (Innsbruck, 1659). Attributed by Greiderer to O'Connor (*Chronica Prov. S. Leopoldi*, Quaracchi, 1894).

5. Triumphus Crucis, sive veritas Fidei Christianae contra omnes Sectas: versus in idioma Hibernicum per P. F. Bonaventuram O'Connorum Ord. Min. Strict. Observantiae, S. Theol. Lectorem (1650) (1).

ANTONY BROUDIN, O. F. M. Was born at Ballyhogan in Co. Clare, where his father, Miler, was a landed proprietor. He entered the Order at the age of twenty, and made his ecclesiastical studies at St. Isidore's, which he completed in 1650. He was then anxious to join his kinsman, Bernardine Clanchy, at the College of the Immaculate Conception, Prague. Wadding, while recommending Broudin to the General as a "good student," emphatically opposed his being allocated as Lector at the Irish College, Prague (2). The General compromised and sent the aspirant Professor to Prague, indeed, but to the Bohemian, not to the Irish Friars. Among the Bohemians Broudin soon achieved greatness. For fifteen years he taught Phi-

(1) Archives, St. Isidore's. See Archives, Propaganda, Irlanda. Vol. 367.

(2) Wadding's letter, Jan. 22, 1650. (Franciscan Archives, Vienna).

ST. ISIDORE'S COLLEGE

(Cistern in the Spanish Cloister, 1626).

losophy and Theology with great applause and was successively elected Guardian of several Convents, including the chief house of the Province, S. Maria ad Nives, Prague. He also became Definitor of the Bohemian Province. Towards the end of his life (1671) he succeeded in realizing the ambition of his youth by getting on the staff of the Irish Franciscan College of the Immaculate Conception.

Among his many publications, his "Propugnaculum Catholicae Veritatis" (Prague, 1669) deserves special attention. With the exception of the History of O'Sullican Beare, it is the first published work giving the Continental Public an idea of the History of Catholic Ireland, past and contemporaneus. It is an octavo volume of 1100 pages and yet only half of the projected work. At pag. 1099, the author tells us that the "second part was forthcoming in the near future." Was it ever published? Is it, peradventure, the "Passio Martyrum," cited by Brennan in his "Ecclesiastical History?" If so, Brennan seems to have been the only writer who has ever seen it.

Broudin is an able and informative, if somewhat bizarre, writer; and a Life of this interesting and picturesque character deserves to be written. Among other works of Broudin are:

Oecodomia Minoriticae Scholae Solomonis, Doctoris Subtilis. (Prague, 1663).

Corolla Oecodomiae, pars altera (Prague, 1664).

Synopis Vitae S. Petri de Alcantara. (Prague, 1669).

Anatomicum Examen. (Prague, 1671).

Armamentarium Theologicum ad mentem Doctoris Subtilis in quatuor Deambulacra distinctum. (Prague, 1676).

A Theological Summa in two volumes, to which is prefixed a Life of Scotus (1).

FRANCIS COPPINGER, O. F. M. When he had finished his scholastic course at St. Isidore's, he was sent to Venice to teach Theology at the Convent of St. Bonaventure. He was a native of Cork and a member of one of its most distinguished families. In 1659 he was elected Guardian of that Convent. In politics he showed himself a staunch supporter of Ormond and Peter Walsh (2). His subsequent history has been abready told (3).

JAMES DARCY, O. F. M. Was a native of Meath and after completing his studies at our College returned to Ireland. At St. Isidore's he was a brilliant student and defended Public Theses under Bonaventure Condon and again under Bonaventure Baron (4). In 1658 he was elected Guardian of Trim, in 1661 Guardian of Stradbally and in 1669 *Custos* of the Irish Province (5). From 1675 to 1682 he

(1) MSS. St. Isidore's, Works of Broudin; *Joan a S. Antonio,* " Bibliotheca ".

(2) Archives, St. Isidores; Chapter Acts, Merchants' Quay.

(3) See *supra* " Bernardine Barry," and *Narratio Facti Jurisque Disquisitio in Lite iam vertente inter R^dos Adm. PP. Franciscum Copingerum et P. Geanor ... per R. P. Thomam Haroldum, S. Theologiae Lectorem Jubilatum.* Paris, 1670, in-8°.

(4) Archives, St. Isidore's.

(5) Chapter Acts, Merchants' Quay.

held the office of Guardian of Dublin, after which he was raised to the position of Provincial (1).

JOHN BRADY, O. F. M. From St. Isidore's he went as Lector to our College at Prague and thence to Ireland, where he showed himself a successful administrator in the various positions to which he was elected. While Guardian of Drogheda Blessed Oliver Plunket thus writes of him to the Internuncio at Brussels, September 26, 1671: "In Drogheda there is a Franciscan Convent of six friars, among whom there is a man of great prudence and modesty and very leanerd, by name John Brady; he is Definitor." In 1675 he was elected Provincial (2).

Other distinguished Students were: PATRICK FITTY [FITTAEUS], O. F. M., who taught Philosophy at Laibach and at Vienna (1641); JOHN O'CONNOR, O. F. M., Lector of Philosophy at Tivoli (1642); at Ara Coeli, Rome (1644), and, again, at Monte Calvario, Naples; CHARLES O'REILLY, O. F. M., who became Lector at the Convent of S. Bartolomeo in Isola, Rome; FRANCIS BRENAN, O. F. M., a native of Kilkenny who, for a period, taught at St. Isidore's (1653), and then went as Professor to the *Studium Generale* of Viterbo (1655); BERNARDINE DALY, O. F. M., who was Lector at Rosserily in 1645; HUGH CANAVAN, O. F. M.,

(1) Ibid.

(2) Archives, St. Isidores; Chapter Acts, Merchants' Quay. *Irish Franciscan Tertiary*, Vol. IX, pp. 196, 226, 258, 291.

who professed Philosophy and Theology at Prague (1639) and afterwards at Kilconel; NICHOLAS WALSH, O. F. M., who went as Lector to Perugia (1640) and subsequently to Mantua, where he died; THOMAS O'SHEERAN [SIRINUS], O. F. M., the well-known editor of Hugh Ward's *Vita S. Romualdi* and of Fleming's *Collectanea*; BERNARDINE MIAGH [MEDUS], O. F. M., who became Lector of Philosophy at Stronconio in Umbria (1645); RICHARD O'HALLY, O. F. M., who became of Master of Students at Granada in Spain (1646); ANTONY PHALVY, O. F. M., who taught at the Convent of S. Maria degli Angeli, Palermo; FRANCIS ....., O. F. M., Lector at Laibach and afterwards in Hungary; DONAT MATTHEWS, O. F. M., Lector in the Roman Province of the *Riformati* Friars; JOHN DUFFY, O. F. M., PATRICK BARNEWALL, O. F. M., and ANTONY BARON, O. F. M., who were Lectors in Sicily; PAUL DALY, O. F. M., and ANTONY LAFFAN, O. F. M., who were Lectors in Calabria; FRANCIS GERALDINE, O. F. M., who taught in Bavaria, and FRANCIS TYRELL, O. F. M., who was Professor in Prague. Besides these, there were LAURENCE NUGENT, O. F. M.; JAMES DOOLY [DULAEUS], O. F. M.; THOMAS O'FERRALL, O. F. M.; THOMAS GRACE, O. F. M.; BONAVENTURE DE BURGO, O. F. M.; THOMAS CLERY, O. F. M. of Waterford; and many others (1).

(1) Francis Brenan defended Public Theses at St. Isidore's in 1649, and presided at Public Acts in the College (Nov. 1653) and twice at

III.

PATRICK FLEMING, O. F. M. Was born at Lagan in County Louth, April 17, 1599, and was closely related to the Lords of Slane. At the age of thirteen he was sent to the Continent and placed under the care of his uncle, Christopher Cusack. He studied humanities at Tournai and Douai, and was received into the Franciscan Order at St. Antony's, Louvain, on March 17, 1617, by Antony Hirckey (1). In 1623 Hugh Mac Canghwell, afterwards Archbishop of Armagh, took him to Rome as his companion of the journey. Passing through Paris he came into contact with Hugh Ward, "who seems to have inspired him with an enthusiasm even greater

the *Studio Generale* of Viterbo (1655); Antony Phalvy propounded "Assertiones ex Tota Philosophia" at S. Maria della Pace, Milan, in 1641, and dedicated them to Luke Wadding; Laurence Nugent presided at Public Philosophical Conclusions in the Convent of the Assumption at Laibach (Dec. 18, 1650); James Dooly dedicated his "Quaestio Theologica" to the "Senatus Populusque Limericensis" (being himself a Limerick man) in 1640, and his academic sheet contains a fine steel engraving of Limerick's Patron, St. Munchin; Thomas O'Ferrall presided in the Collegio dei Mattei at a general Academic Act dealing with the whole Theology of Scotus (1662); Thomas Grace defended Theses in Philosophy (Nov. 1653) and afterwards became Secretary of the Province in Ireland (See *Irish Franc. Tert.*, Vol. IX, p. 165); Bernardine Miagh, a Cork man, was defendant of Theological Theses at the College in 1643; Bonaventure de Burgo sustained Theses "ex Universa Theologia" in 1672 and Thomas Clery "ex Universa Philosophia" in 1650. [All these Theses are preserved in printed copy at St. Isidore's].

(1) *Collectanea Sacra* (Introduction); WARE-HARRIS, *Irish Writers*, Book I., Ch. XIV.

than his own" for Irish hagiography (1). In Rome he resided at Ara Coeli, but on the inauguration of St. Isidore's in 1625 Fleming was among the first to go into residence, in the capacity of Lector of Philosophy (2). Here, however, he seems to have been more intent on learning than on teaching; for it is hardly a slip on Wadding's part whent he observes of him: "absolutis studiis in Collegio Romano S. Isidori Minorum Hibernorum transiit ad Collegium Lovaniense" (3). His return to Louvain seems to have taken place in 1627, if not earlier. His subsequent history is so intimately connected with the beginnings of the Irish Franciscan College at Prague that it is best dealt with in that connexion. He consecrated those beginnings by a glorious death for the Faith at the hands of a band of Lutheran peasants. A small collection of autograph letters of Patrick Fleming and of his fellow-martyr Matthew Hoare are preserved in our archives, sent thither from Louvain (4). He is well known for his "Life of St. Columbanus" and other works published by Sirinus under the title "Collectanea Sacra" (1667).

MICHAEL O'DUVIN [*alias* À S. MARIA]. He was born at Donagh Chidi in the diocese of

(1) JENNINGS, *Irish Franciscan College, Louvain*, Dublin 1925, p. 19.

(2) Archives St. Isidore's; HAROLD, *Vita Waddingi*, cap. XLIX.

(3) *Scriptores*.

(4) See *Collectanea*, and a contemporary document on Fleming's Martyrdom, Archives St. Isidore's. An English translation of his Letters appeared in the New York edition (1882) of Miles O'Reilly's "Lives of the Irish Martyrs and Confessors," pp. 661 sqq.

Derry, in 1609, of Patrick O'Duvin and Lily Guinsenan (1). In his early yonth he proceeded to the Continent and studied at the University of Louvain, obtaining the honour of *Primus*—"Primi Universitatis (quem vocant) honorem assecutus est" (2). While a University student at Louvain Father John Colgan of St. Antony's was his Confessor and Spiritual Director. Colgan knew the O'Duvin's intimately, and, as he tells us, was acquainted with Michael's parents even before their marriage (3). Then Michael (or Richard, as he was then called) decided to join the Order, and Colgan became his Novice-Master. He was received on June 12, 1634 and professed on June 13, of the following year. He was subsequently sent to St. Isidore's and read Philosophy under Bonaventure Baron and defended Public Theses. After Ordination he was assigned the Chair of Philosophy. Under his presidency James Darcy held a Public Act in 1644 (4).

His holy, mortified life as Student and as Professor was the admiration of all. Harold tells the following little incident. Sometimes wine of special quality would be sent in by some benefactor to be placed before Wadding. But the latter would rarely

(1) *Registrum Almae Prov. Genuae*, 1626-1657 (Prov. Archives, Genoa).

(2) Transcript of contemporary Letter in Archives, St. Isidores.

(3) Letter of Colgan, July 12, 1652, transcript in Archives, St. Isidore's.

(4) Archives, St. Isidore's. Paul King, who was his Confessor for some years at St. Isidore's, has left a fine testimony to his sanctity, June 16, 1652 (Franciscan Archives, Genoa).

or never partake of any such luxury. He would distribute the gift to others; and those who, from a spirit of mortification, abstained from wine were his favourites on such occasions, " when he would turn the virtue of abstinence into that of obedience." " This we frequently observed to happen in the case of Father Michael Duvin a S. Maria, who afterwards was Professor of Sacred Theology at Genoa where he died in the odour of sanctity and with the fame of miracles " (1).

Having taught Theology at Genoa for several years he resigned his chair in order to devote himself exclusevely to prayer and contemplation (2). He died on June 6, 1652, at the Convento della SS. Annunziata, Genoa, at the age of thirtyseven. So many and such striking miracles were wrought at his bier and his tomb that he was proclaimed " another St. Antony,"—St. Antony of Genoa—and on June 13th of that year an authentic account of the wonders was forwarded to the Sovereign Pontiff by the civic authorities and others. Bonaventure O'Connor, O. F. M. and James White, O. F. M., were in Genoa at the time, and their letters on the subject to Colgan are extant at St. Isidore's. We append the first part of O'Connor's letter, which is dated at Genoa June 15, 1652 (3).

(1) Harold, l. c. Cap. xciii.

(2) Archives, St. Isidore's.

(3) The original, which is written in Irish, has been published by Dr. Eric Mac Finn in *An Sioladóir*, II, I (5), pp. 46-7. See also *Registrum Almae Prov. Genuae 1626-1657* (Franc. Archives, Genoa);

ST. ISIDORE'S COLLEGE

(The Cloisters).

"To the Very Rev. Father John Colgan... St. Antony's Louvain."

"Honoured Father,

"I was delighted to hear you were getting better: I hope in God that He will leave you to us a while for His own glory and the service of the poor country. Fr. Michael bound me during the days before he died to write to you as soon as God would call him out of this exile asking you to pray for him, and send notice of his death to the Province. The good Father died the 6th of this month. His body was from midday on Thursday unburied until three on Sunday night and it was during that time continually performing miracles; there is no estimating the number of crippled and lame who got the use of their limbs at his tomb, many blind their sight, deaf their hearing, dumb their speech, lepers and those afflicted with every other sort of disease their health; it drove the demons out of numerous bodies; it is still continuing these things and we hope for still greater things. I did not for a long time see so much honour as was paid to it nor such joy as possesses the gentry and the people of this place to get such a treasure!..."

BERNARD CONNY [*alias* MAC GIOLLA COINNE], O. F. M. An English variant of his name is Brien Kilkenny. He was a native of Connaught (1). He entered the Order at St. Antony's Louvain, where he also made his ecclesiastical studies in preparation for the Priesthood. After ordination he went to St. Isidore's, probably for further opportunities. The date of his arrival in Rome is not ascertainable, but we are informed that he left Rome for Ireland in September, 1627 (2). Father Thomas Strange, Guardian of Dublin, writing to Wadding August 6, 1628, obser-

Joan a S. Antonio, *Bibliotheca* "Anonymus;" Bernardinus Vetweis, *Informatio de Origine et Statu Trium Ordinum* (Cologne, 1653), pp. 208–209.

(1) *Aphorismical Discovery*, Part. I, p. 101; Bruodin, *Propugnaculum*, p. 723.

(2) Archives, St. Isidore's.

ves: "Immediately upon receipt of your letter of October 9, 1627, came good Father Bernard Connoy with the Bull sanctioning the foundation and statutes of St. Isidore's, and letters for Francis Matthews and Thomas Barnewall, all of which have been duly delivered" (1). In August, 1644, he was elected Provincial. The full story of his manifold activities in the interests of the Order and of his country pertains to the general history of the Confederate War and the subsequent debacle (2).

About 1653 Father Conny was captured by the Puritans and imprisoned with other priests and religious in the island of Boffin (3), "for the function of his calling, without any other crime laid to his charge, now being about eighty years of age" (4). Considering his extreme old age and his long term of imprisonment—to say nothing of his great personal austerities (5)—he may rightly be regarded as a Martyr for the Faith, and his name, as such, is now before the Holy See for recognition. He translated into Irish the Rule of the Third Order (6).

(1) Hist. MSS. Com. (Franc. MSS.), p. 4.

(2) For a faithful, though not exhaustive account of Conny's career, see *Irish Franciscan Tertiary*, Vol. VIII, pp. 65, 70, 161, 166; Vol. IX, p. 163.

(3) Archives, Merchants' Quay, *Lib. Prov, Coll. S. Antonii*, p. 43.

(4) R. S., *A Collection of some of the Murders and Massacres committed on the Irish in Ireland since the 23d of October 1641.* (London, 1662) pp. 7-8.

(5) O'HEYN, *Epilogus Chronologicus*, Louvain, 1706, new edition, p. 182.

(6) WADDING, *Scriptores.*

FRANCIS O'SULLIVAN, O. F. M. He came of the family of the Caneagh O'Sullivans of Kerry and is described by Bruodin as descending from the princes of Beare and Bantry (1). Like many other friars of the period he was known to contemporaries by his baptismal name, which was Latinized Demetrius, as well as by his name in Religion, Francis (2). He made his ecclesiastical studies at St. Isidore's, arriving at the College April, 1626 (3). Returning to Ireland his name appears in the Chapter Acts as Definitor in 1639, as Guardian of Ardfert in 1645 and 1647, as Guardian of Timoleague, 1648, and, in 1650, as Minister Provincial (4).

His connexion with the Confederate War is thus refered to by the author of The Aphorismical Discovery: "In the very commencement of those comotions father Francis Sullivan, a Franciscan frier, from his owne name . . . and by commande of his owne Order, went to present to his Catholicke Majestic the present affairs of Ireland," and succeeded in obtaing "for the furtherance of this holy war" four demy cannon, 4,000 muskets, a great store of amunition, and £3,000 in money; "though colonnells and others gott nothinge of those things . . .

(1) PRENDERGAST O. F. M., *Ancient Hist. of Kingdom of Kerry* (Journal of Cork Hist. and Archaeol. Soc. IV, p. 115); *Propugnaculum*, p. 724.

(2) "P. Demetrius vel, ut inter vos nominabatur Franciscus O'Sullivanus," writes Robert O'Connell, O. S. F. C. to Francis Harold, O. F. M., June 30, 1664. (Archives, Merchants' Quay, D. 5, p. 56).

(3) Archives, St. Isidores.

(4) Archives, Merchants' Quay.

gratis, without payinge for it at the highest rate" (1). He was an ardent supporter of Rinuccini (2).

Apprehended by the Puritans in the island of Scariff he was put to death by the sword. This island came subsequently into the possession of the O'Connells of Darrinane, who are said to have removed portion of the Martyr's head to their residence. "Even so late as the time of Maurice O'Connell, the Liberator's uncle," it used to be brought forward to impart solemnity to oaths administered to retainers (3). "A sword-cut severed the top of the skull of the friar, and the piece has been for generations religiously preserved by the O'Connell family at Darrinane House" (4). The cause of this servant of God is now being considered by the Holy See.

EUGENE O'CAHAN, O. F. M. He was a native of Thomond, and after the usual course was ordained Priest, September 12, 1622 (5). He was a brilliant student and was selected to defend Public Theses in Theology in 1634, 1635 and 1639 (6). On March 24, 1636, he was sent to teach Philosophy at Boretta in the Apuglie, whence he was recalled to St. Isidore's

(1) Part I, pp. 32-33, 49-50.

(2) MORAN, *Spicil. Ossoriense*, Vol. I, pp. 329-30; RINUCCINI, *Memoirs*, Vol. VI, pp. 3855, 3976 (transcript in Capuchin Friary, Dublin).

(3) *Journal of the Cork Hist. and Archaeol. Society*, Vol. IV, p. 131, note.

(4) LUBY, *Life of Daniel O'Connell*, p. 67.

(5) Archives, St. Isidore's.

(6) Archives, St. Isidore's. Archives, Merchants' Quay (Account Books).

March 7, 1639 (1). Thence he went to Pontoise as Professor of Theology, and being subsequently recalled to Ireland he professed Philosophy and Theology there for some years (2). In the Chapter Acts of the Irish Province he figures as Guardian of Ennis in 1645, as Lector at Ennis, 1647, as Guardian of Askeaton 1650. Bruodin tells us that he and eighteen of the Bruodin boys attended a public school conducted by Father O'Cahan at Quin in 1644 (3).

While filling the office of Guardian of Askeaton he was captured by the Puritans in the company of William O'Kelly, a learned secular priest, who is described as "utriusque facultatis plures per annos apud Gallos Professor" (4). The Puritan leader, a man named Staff, ordered O'Kelly to be hanged without delay; but Eugene's friends prevailed on him, in consideration of a considerable sum, to spare the latter. Soon after, however, Eugene was again apprehended, in county Cork, and strangled without mercy (5). Eugene O'Cahan's cause is now before the S. Congregation for recognition for Martyrdom.

DENIS O'NELAN O.F.M. Was a native of Thomond and a near relative of Father Antony Bruodin who, we are informed, learned the rudiments of grammar from him, probably at the Convent of

(1) Archives, Merchants' Quay, B. 5.
(2) Archives, St. Isidore's.
(3) BRUODIN, *Propugnaculum*, p. 711.
(4) Harold MS. p. 15; Archives, St. Isidore's.
(5) Ibid.

Quin (1). His connexion with St. Isidore's is established by references in the College records which seem to apply unequivocally to him. Thus we have, in Francis Harold's handwriting, the following entry: "8 Septembris [1631] cum fratre Ber. Birne Perusium mittitur Fr. Daniel Nelan" (2). Again, in a MS. work on the Franciscan Martyrs of the Commonwealth period, which was composed at St. Isidore's, Father Nelan is said to be personally known to the writer (3). And in the College Account Books a "Fray Daniel Nelan" is referred to under the dates 13 and 25 of September, 1632 (4).

Father Nelan while working faithfully and zealously in the Mission in Ireland fell into the hands of the Puritans and was put to death by them "for his preaching and his priesthood." The cause of his Beatification has been introduced.

THADDAEUS O'CARRAGHY, O. F. M. He is referred to in the Isidorian records as Bonaventure, which seems to have been his name in Religion. He was a native of Thomond; and on leaving St. Isidore's in April, 1644, he was appointed to the Convent of Ennis, where he performed the functions of Confessor, Preacher and Vicar (5).

It is interesting to observe the nature of the expenses incurred in those days for the provision

(1) *Propugnaculum*, pp. 709-10.
(2) Archives, St. Isidore's.
(3) Ibid.
(4) Archives, Merchants' Quay.
(5) Bruodin, *Propugnaculum*, p. 709.

and outfit of Friars setting out from Rome on their homeward journey. The Account Books of St. Isidore's contain the following items in the present instance. "Anno 1644 alli 5 d'Aprile, per 60 pagnotti per li PP. Gulielmo, Carrigy, e fr. Diego, e per altre provisioni per loro: 2,80; 7 Aprile, per sandali per il P. fr. Bonaventura Carrigy, 1; 13 Aprile, al Medaglioro per medaglie e corone per il P. Carrigy e Compagni, 3,50" (1).

Father Carraghy fell into the hands of the Puritans in 1651, and was hanged by order of Sir Hadress Waller, Commander of the forces in Thomond. The Cause of his Martyrdom is now before the Holy See.

RICHARD SYNOTT, O.F.M. Born in Wexford he proceeded to the Continent at an early age and entered the Irish College in Lisbon, where he was a fellow-student with Wadding (2). Both broke off their studies in 1604 and entered the Franciscan Order at Matozinhos near Oporto. After passing the Novitiate with great fervour Richard and his companion were admitted to Profession and sent to the Convent of the Order at Leira in Estremadura to study Scotistic Philosophy. Thence they were transferred in due course to Lisbon and subsequently to Coimbra for the study of Theology (3). He returned to Ireland soon after his Ordination (1613) and was

(1) Archives, Merchants' Quay.
(2) HAROLD L., *Waddingi Vita*, cap. IV.
(3) Ibid.

formally incorporated in the Irish Province at a Chapter held at Waterford in September, 1615 (1). There is further mention of him in the Chapter Acts of August, 1629, when he was appointed Lector at Kilkenny and *Custos Custodum* (2). In 1633 he was invited to Rome by his friend Wadding and appointed Guardian of St. Isidore's in the September of that year. After twelve months, however, resigning his Guardianship, apparently for reasons of health, he returned to Ireland (3).

When Father Peter Marchant, Commissary General of the Order, sent Father Raymond Caron to Ireland in April, 1649, with instructions bearing on the disciplinary and politico-religious situation of the Province, Richard Synott gave whole-hearted support to Raymond Caron, though the Provincial and his Council together with Bernard Conny, Ex-Provincial, and other leading men had questioned and repudiated Caron's jurisdiction. He was also opposed to the Nuncio's censures (4).

In October 1649, Cromwell laid siege to Wexford. A military dispatch drawn up five days after the capture of the city and the slaughter of the inhabitants, and headed: "A very full and particular relation" etc., reads as follows: "We lay before this city eight days, and the 9th day, which was the 11th of this

(1) MOONEY, *MS. History*.

(2) Archives, Merchants' Quay.

(3) Ibid. and Archives, St. Isidore's.

(4) *Aphorismical Discovery*, Part III, pp. 33, 54; PETER WALSH, *Remonstrance*, p. 585; MARCHANT, *Relatio Veridica*, pp. 39-42; Rinuccini MSS. (copy in Capuchin Convent, Dublin), Vol. VI, pp. 3509-11.

month, God delivered it and the strong castle thereof into our hands . . . God visited both the deceivers and the deceived together. Of their priests (which deceived and led them) were many slain. Some (I heard of) came holding forth crucifixes before them, and conjuring our soldiers (for His sake who saved us all) to save their lives; yet our soldiers would not own their dead images for our living Saviour, but struck them dead with their idols. Many of their priests being got together in a church of the town (where, 'tis said, many poor Protestants were kept and killed together in the beginning of the Rebellion) were slain together by our soldiers about their altars" (1).

Among the victims was Richard Synott together with six other Wexford Franciscans (2). A number of contemporany and quasi-contemporany authorities have proclaimed him a Martyr (3); his Cause is being examined by the Holy See.

BONAVENTURE BRUODIN, O.F.M. Was a native of Thomond and the cousin of the celebrated Antony Bruodin. They were contemporaries at St. Isidore's, but Bonaventure seems to have been the elder and the "Bruodinus Senior" referred to in the Prague

(1) Tracts in Brit. Mus., E. 576, p. 53.

(2) Viz., John Esmond, Paul Synott, Raymond Stafford, Peter Stafford, Didacus Cheevers, Joseph Rochford.

(3) *Spicilegium Ossoriense*, I, p. 341 ; Transcripts in Stonyhurst College, A. IV., II, pp. 152-56 ; WALSH, *Remonstrance*, p. 585 ; Annals of the Convent of the Poor Clares, Galway, p. 11 ; RICHARD ARSDEKIN, S. J., *Theol. Trip.* (Venice, 1696), tom. III, pp. 155-62.

papers. He gave a Public Act in Theology "ad mentem Doctoris Subtilis," in 1648, under the regency of his Professor, Antony O'Brien (1). From St. Isidore's he went as Lector to the College of the Immaculate Conception at Prague, lecturing at first in that College and, later, at the Archiepiscopal Seminary of that City. During the years 1651-54, owing to dearth of Professors of Theology in the Bohemian Province, Bruodin and his colleague, Bernardine Clanchy, gave a double course of lectures daily, one at the Seminary and the other at the Convent of *S. Maria ad Nives* (2). He continued his lectures at the Seminary until 1663 when he decided to return to Ireland to take up missionary work. At Brussels he had an interview with Monsignor de Vecchi, the Internuncio, on whom he made a decidedly favourable impression by his zeal and learning. The Church in Ireland was distracted at at this period by Peter Walsh's party, who were endeavouring to impose the famous "Remonstrance" and the "Oath of Fidelity" on the acceptance of the Clergy and People; and the Internuncio gave our missionary wise and prudent directions to aid him in the part he was to play in counteracting the wiles of Ormond and the Valesians. Before leaving Paris for Ireland Bruodin wrote the Internuncio a letter which the latter, in his reply, qualifies as "amicissima." This reply is extant in an authenticated

(1) MSS. St. Isidore's.

(2) Ant. Bruodin, *Armamentarium* (Preface).

copy in the Library of Trinity College, Dublin (1) and may be read in the English translation in Walshe's *Remonstrance* (2). It demonstrates, in its every line, the high esteem and confidence in which the writer held this worthy Friar, when he requests him to continue to correspond with him, giving him a private address in Brussels to which letters might be sent with safety.

We next find mention of Bonaventure Bruodin in a judicial instrument drawn up in his name and that of Eugene Callanan, April 1, 1670. He was then Guardian of Ennis, and was deputed, with the above-mentioned, to adjudicate in a controversy between Peter Geanor and Thomas Harold and others (3). His cousin, Antony, refers to the great zeal he displayed in the salvation of souls and to the fearless opposition he set up against acceptance of the "Oath of Fidelity" and informs us that, for his activities in the latter respect, he was, by order of the Viceroy, thrown into a loathesome Dublin prison, in which after weeks of cruel treatment he contracted a mortal illness. The Viceroy, when acquainted of his imminent death, ordered his release.

He died a few days later in the house of a charitable Dublin citizen July 17, 1670. His cousin alleges his case as an instance of one of the various forms of true Martyrdom, "qui iam foetidi carceris

(1) Cat. F. 4, 14.
(2) p. 515.
(3) T. C. D. ibid.

aerumnis fracti, paulo posteaquam e carceribus extrahuntur, spiritum Deo reddunt" (1).

In a MS. work entitled "Aristae Legetum et Florum Spicae," composed by Henry Labe. O. F. M., in 1674, Bonaventure Broudin is thus recorded: "Dublini in Hibernia die 28 Maii 1671 felicem vitae suae agonem post pro Christi fide incarceratus complevit R. P. Boneaventura Bruodinus, SS. Theologia Lector Jubilatus, vir mira eruditione conspicuus, et propter impensos labores de nostra Provincia optime meritus." (Archives, Franciscan Convent of "S. Maria ad Nives," Prague). This is a grateful testimony on behalf of the Bohemian Friars; but the assigned date of Bruodin's death is not correct. In the Obit Book of the Bohemian Province (redacted in 1744) there is a similar entry but containing other inaccuracies. In the University Library, Prague, there is a MS. copy of the Theological Lectures delivered in the year 1652-53 by Bernardine Clanchy, Antony Ferrall and *Bruodinus Senior* (330, I, H., 5).

(1) *Armamentarium*, II, p. 18.

## III. — STORY OF THE FOUNDING OF ST. ISIDORE'S

It is unnecessary to remind the reader of the causes which led up to the establishment of Irish Colleges on the Continent in the sixteenth and seventeenth centuries. The religious persecutions inaugurated by Henry VIII. of England resulted in the suppression of the monastic and friary schools in which the Clergy of Ireland hitherto received their education. Statutes and Proclamations continued to be issued under Henry's successors, Elizabeth and James I., with a view to the complete extermination of Catholic schools and Catholic teachers. Under the stress of these persecutions the Irish Priesthood must soon become extinct were it not for the establishment and endowment of Irish Seminaries in Spain and in Portugal, in the Netherlands, in France and in Italy.

Our College owes its existence to the circumstances begotten of these fierce persecutions.

Wadding arrived in Rome in the month of October, 1618, as we have already seen. He resided at first in the palace of Cardinal Trejo which was situate opposite the Church of SS. Apostoli and the palace of the Colonnas. Cardinal Trejo was an ardent Tertiary and most devoted to the Franciscan Order (1).

(1) See his admirable *Epistola* to Wadding which the latter has prefixed to his edition of the "Opuscula" of St. Francis (Antwerp, 1623).

His brother, the Legate, was, as we have observed, a Franciscan Friar and had been Vicar General of the Order in Spain. The distinguised brothers lived together in Rome and made Wadding a welcome member of their household. But to Wadding, whose tastes were severely ascetical, the atmosphere of a palace, even such as this, was totally uncongenial. He yearned for the austerities of a house of his Order. His duties as Theologian to the Embassy seemed to demand imperatively his presence at the Trejo palace; but such was his insistence with his chief that the latter eventually allowed him to retire to the Spanish Convent of S. Pietro in Montorio, on condition that he returned every morning to the Embassy to transact the business of the Commission (1).

At S. Pietro Wadding found time, not only to attend to his official duties, but to lecture to Students of Theology and to busy himself with numerous schemes in the interest of the Order and of his country. Having secured from the Father General, in 1619, the invaluable association of Antony Hickey, O. F. M., until then Professor at Louvain and Cologne, he laid out for himself and his able colleague the extensive literary programme which afterwards materialized so successfully; and he long and eagerly dwelt on ways and means of establishing in Rome a College to which he would gather Irish confrères scattered over the Provinces of the Order, and where he would subsequently take in and educate, contemporaneously

(1) HAROLD, Cap. VIII.

with St. Antony's Louvain, successive generations of Irish Franciscans, to go year after year to Ireland as Irish missionaries.

The occasion which determined his selection of the site for his cherished project was the following. One day in the Spring of 1625 the General of the Order called on Wadding at Montorio to explain a situation, which had arisen, of a grave and delicate character and which demanded immediate and effective handling. The situation was this. The General had on his hands a small, unfinished Church and Convent which, although founded only two or three years previously, were laden with heavy debts and encumbered with sundry obligations; and he had now received a peremptory order from the *S. Visita Apostolica* to satisfy the clamouring creditors within a month, by paying down 3000 scudi, or by realizing the value of the property in question in the public market.

Wadding at first demurred because of the heavy liabilities, but especially because the premises which were offered seemed totally inadequate for the project he had at heart, namely a College. The General, on his part, pleaded the excellence of the site and represented that the Order was loath to relinquish an acquired foundation, concluding with an appeal to Wadding's love of the Order, to relieve it of the present embarrassment and dishonour. After further consideration and after consultation with his friends —these included Cardinal Francis Barberini, the Spanish Ambassador and the Holy Father himself—

Wadding consented; on condition, however, that he should be given a free hand to establish on the site in question a House of Studies and Recollection for the Irish Franciscans. The General willingly assented to this condition, and a Decree of his Paternity to that effect was issued on June 13, 1625 (1).

The Convent and Church which were now handed over to Wadding were situate on the slopes of the Pincian Hill between the piazza Barberini (heretofore called the Svorzia) and the Villa Ludovisi; and they had been dedicated to St. Isidore of Madrid then recently canonized. These buildings owed their existence to the desire of a certain section of the Spanish Franciscans, known as the Discalced, to have a Procurator of their own in the Eternal City to transact the business of their Houses in Spain and in the West Indias, independently of the Procurator General of the Order. This privilege they succeeded in obtaining from Gregory XV., and they at once proceeded to erect a separate House and Church, to which effect the same Pontiff had accorded them a particular Indult (2). But meanwhile the Order, as such, took alarm at what appeared to be a new autonomous movement in its midst, and pressure was brought on the Holy See by the Order, supported by the Catholic King, to suppress such undesirable beginnings (3). Pope Gregory's successor, Urban VIII. acceded to

(1) Archives, St. Isidore's. HAROLD, l. c. Capp. XLVIII, XLIX. See *infra* "Documents."

(2) DE GUBERNATIS, *Orbis Seraphicus*, Vol. II, 295.

(3) See *infra* "Documents."

ST. ISIDORE'S COLLEGE
(Theological Hall).

these representations and suppressed the Spanish Discalced Procuratorship on the Pincio, handing over the hospice to the General of the Order to dispose of it at will. The General at first replaced the expelled Discalced by members of the parent stock of the Order, those of the Regular Observance. These latter, however, soon found it impossible to run the establishment owing to the outstanding debts, the annual rents and other encumbrances (1). It was in this plight that the General had recourse to Wadding.

The latter easily found the sums necessary to defray all expenses, and, on June 21st of the same year, formally took over the nucleus of his projected College. Antony Hickey, as first Lector of Theology, and Patrick Fleming, as first Lector of Philosophy, immediately went into residence. The students, Felix Dempsy, John Ponce and Bonaventure De la Hoid followed within a few days. Luke himself came on October 12th (2). But of course, for the purposes of a College, the existing buildings required to be completely transformed and several times enlarged.

We shall not enter into a tedious description of

(1) The Spanish Friars rented from the Duke, S. Gemini, the 40 square *canne* of ground on which they proceeded to build. A *canna* is an Italian measure varying in different localities: a Roman *canna* measures 2 metres 23 centim. The rent was 40 scudi per annum. In case of three whole years defalcation the whole (ground and appurtenances) reverted *ipso jure et facto* to the Duke. And at no time might the Friars sell, cede, donate, exchange or otherwise alienate whole or part thereof without consent of same. These and other restrictions were convened upon between the Friars and the Duke by instrument dated April 18, 1622. (Archives, St. Isidore's; HAROLD, l. c., cap. XLVIII).

(2) Archives, St. Isidore's.

the undertaking now before our Founder. He had to commence with the Church (1) which was only a shell with unplastered walls. It was cruciform in shape with an appropriate dome, the work of Antonio Casone (1559-1634), a distinguished architect. Wadding at once proceeded to bestow on it a decent appearance, by plastering and whitewashing the walls and ornamenting them here and there with stucco, paving the floor and putting glass in the windows (2).

He then erected the present High Altar of Parian marble, inlaid with other rare marbles—verde antica, portasanta antica, portovenere, breccia corrolina, rosso and giallo antico—flanking it with sumptuous pillars of oriental alabaster, with a much prized painting of St. Isidore by Andrea Sacchi as the altar-piece. Beneath he deposited the relics of the holy Martyrs, SS. Leontius and Florianus, in a plain sarcophagus of white and portovenere marble, protected by an artistic grill. The design was by Mario Anconio (3).

Meanwhile he detected a dangerous subsidence in the left wall and a gaping fissure in the cupola, which had to be at once buttressed. The ample portico, which he caused to be built, and the lateral chapels which he had begun to erect, contributed to strenghten the whole edifice (4).

(1) See *Titi* (1763), p. 339; NIBBY, (1838), II, p. 289; MELCHIORI, (1839), p. 370; THIENNE u. BECKER, *Lexikon*.

(2) HAROLD, l. c., cap. LI.

(3) See GIOV. BAGLIORE, *Le Vite*, etc. (1642), p. 328.

(4) Domenico Caselli, the papal architect, seems to have been employed in building the portico and the façade. The latter was in the

With reference to the Chapels a word must be said, while observing that few or none of them attained in the Founder's life-time the finish and perfection which is now observable. Still they were all started by him, and it was he who found pious and wealthy patrons to erect them.

1. On the Gospel side of the transept is the Capella of St. Patrick and St. Francis, which Pietro Pavonio, I. U. D., Chamberlain to Paul V. and Gregory XV., undertook to build and decorate, acquiring thereby the *Ius Patronatus* of the same (1).

2. On the right transept is the rich and artistic chapel of the Immaculate Conception. The principal picture is a large, oval painting of the Immaculate Conception by Carlo Maratta, in a bold cornice of portovenere said to have been specially designed by Bernini. Indeed the whole Chapel bears the impress

best style of what is called classic barroco. Subsequently the façade was over-ornamented in stucco by Domenico Bizzachieri, *circa* 1700, to the great defacement of the Church and College when taken as a whole. Our artist in the cover of this book has endeavoured to represent the façade as it was in the days of Wadding. The statues of St. Patrick and St. Isidore were erected in 1704 during the Guardianate of Thomas Strich. The iron raillings were also designed by Bizzachieri.

(1) The altar-piece, representing St. Patrick and St. Francis in the same picture, has long since disappeared. The present altar-piece, a fresco (much restored) of St. Francis receiving the sacred stigmata, is the work of an unknown painter of the XVIII century. Some think it is by Cav. Sylva, others by a painter of the Spanish school. During the restoration of the Church in 1865, the architect Paolo Belloni acquired the *Jus Patronatus* of this Chapel and had it redecorated, but with little taste and expense; and the fine mortuary monument of the original patron, Pavonio, was transferred from the Capella to the side-wall of the transept.

of Bernini's genius. The mortuary monuments on either side are undoubtedly by him (1). The Chapel itself was erected by the executors of Alfonso de Quiñones, auditor of the Rota and subsequently Patriarch of Jerusalem, but owes its completion to the Portoguese nobleman, Roderigo Lopez de Sylva (2).

3. Chapel of St. Anne: this was erected by Domenico Castelli, who was architect to several Popes, and who, when dying, made Cardinal Francis Barberini his universal heir. The latter then took over the *Ius Patronatus* and completed deceased's work. The altar-piece and side paintings and the whole decoration are by Pietro Baldini.

4. The Chapels of St. Joseph and of the Crucifixion are, in their decoration, entirely the work of Carlo Maratta (3). The former was built by Flavio Aleleona, a Roman Patrician, and completed

(1) The Chapel, as whole, seems to have been finished by Bernini's son, Paolo Valentino. The *puttini* in the lunette are attributed to C. Maratta. (See BELLORI, *Vita di C. Maratta*, p. O. LEONI (1731), pp. 147 sqq.). The frescos of St. Francis and St. Antony, at the entrance, are attributed by Titi to Cav. Sylva.

(2) HAROLD, l. c., cap. LII.

(3) The original oil paintings in the Capella of St. Joseph have been replased by copies. Some art critics have expressed doubt in this respect with regard to the "Flight into Egypt." In the Chapel of the Crucifixion the three original oil paintings are completely missing. There is a copy of one of them (the Crucifixion) in the Sacristy; steel-engravings of the other two (the "Flagellation" and "Christ and Veronica") are preserved in the Vatican Library. The Maratta frescos in the lunettes and *cupolettas* of both Chapels are still intact. See COSTANZA LORENZETTI'S excellent monograph (with photographs), *Carlo Maratta: la sua giovinezza a Roma*, in "L'Arte" (1914), pp. 135-150.

by the Advocate Ercole Ronconio (1). The Capella of the Crucifixion is due to the piety of Princess Constantia Pamphili, wife of Nicola Ludovisi, Prince of Venosa and Piombino (2).

5. The Chapel of St. Antony of Padua was erected by the pious prelate Cataneo Catani of Genoa. It is rich in marbles and admirable for delicate intaglio work (3). The altar-piece and the frescos on the side-walls are the work of Gian Domenico Cerrini (1609-1681), also called the Cavaliere Perugino (4). The lunettes are by Egidio Alé di Liège.

In the ceiling of the nave is a fine fresco of St. Isidore in Glory which is richly corniced with gilt stucco (5), and in the left transept, over the door leading to the Sacristy, is a painting of St. Patrick of very considerable artistic value (6). Beneath each chapel and beneath the entrance to the church are sepulchral crypts, which Wadding caused to be built and where he and so many other illustrious Irishmen found a final resting place in their exile (7). Over

(1) See HAROLD, l. c. In 1846 the right of sepulchre and the *Jus Patronatus* were given to the Sherlocks of Waterford, when two lapidary inscriptions referring to the original Patron were removed. See GALLETTI, *Inscr. Rom.*, T. II, Cl. CIX, n. 170.

(2) HAROLD, l. c.

(3) With reference to the altar HAROLD (l. c.) observes: "cuius marmoreum frontale naturalis artis et artificiosae naturae certamen exhibet."

(4) See PASCOLI, *Le Vite*, etc., Vol. I, p. 51.

(5) Apparently early 18th century.

(6) Also early 18th century.

(7) For an accurate transcript of the epitaphs in our Church, see FORCELLA, *Iscrizioni delle Chiese di Roma* (1877), Vol. IX, pp. 3–22.

the portico he built a spacious Choir with stalls of walnut, some of them richly carved, to accommodate sixty Religious.

Simultaneously proceeded the adjustement and enlargement of the existing Convent. Wadding's first care was to buy out in fee simple the ground on which Church and Convent stood. Later he purchased all the available adjacent land which constitutes today the spacious garden of the College (1). After thoroughly overhauling the Cloister of the Spanish Convent and adding to the latter a third storey he proceeded to lay the foundation of the new College. The main portion, namely the Sonth-western wing, was completed in 1633. And before his death the whole edifice was finished as it now stands, with the exception of the present Aula Maxima and the present Library, which, though well-nigh completed, were still undecorated (2).

(1) See copy of Instruments of Purchase in the College Archives. A small portion of the garden was alienated to Sig. Rosetti in 1866 with the approval of the Holy See in order to raise funds for the necessary restoration of the College itself. Fiftyfive square *canne* were thus alienated. (*Liber Discretorialis Collegii S. Isidori*, an. 1866).

(2) HAROLD, l. c., cap. LIV. The Aula Maxima, as we have already observed, was not fully decorated until 1672. The artist then employed was Fra Emanuele da Como, who died in Rome, 1762, in the seventysixth year of his age. As an artist he was self-taught. Modelling himself after the masterpieces of the Cinquecento he secured a pure, simple style free from the capricious conceits of his age. His portraits of the Irish Franciscan Bishops are full of sentiment and among his best work. Benvenuti, who painted his famous "Eroina di Betulia" at St. Isidore's, during the occupation of Rome by the French, is high in his praise of Emanuele's work, and suggested at the time that the

Justice and gratitude demand that we should here record the names of the principal Benefactors who enabled Luke to accomplish so much. He himself was fully alive to such an obligation, for he had their names inscribed in a special book—now unfortunately lost—to be prayed for by the Brethren in perpetuity (1).

Ferdinand Henry de Rivera (Ribera), Duke of Alcala and afterwards Viceroy of Sicily, defrayed the expenses of consolidating and transforming the little Spanish cloister. His armorial bearings may still be observed on the walls of the artistic cistern in the centre (of which we give an illustration). Wadding dedicated to him the third Volume of the *Annales*. Cardinal Trejo contributed the funds to build the third storey of the Spanish Convent; while Pietro Pavoni, the Patron of the Chapel of St. Patrick and St. Francis, built a further adjunct to the same premises. The latter's fine mortuary monument is still to be seen in our Church. Another benefactor, during the beginnings of the College, was Gomez de Sylva, Duke of Pastrana, to whom there is the following monumental inscription in the Spanish cloister.

RVIZIO GOMEZ DE SILVA PRINCIPI MELLITI
DVCI PASTRANAE REGI CATHOL • A CONSIL • STATVS
VAENATIONIS PRAEFECTO ORATORI ROMANO
OPTIMO BENEFACT • GRATITVDINIS ET PRECVM
MONVMENTVM AN • M • DC • XXVI

large fresco in our Aula, representing Wadding and his Associates at the library table, should be transferred to some public penacoteca. ("Notizie del Giorno" [a Roman newspaper], February 11, 1847).

(1) HAROLD, l. c., cap. LVIII.

More munificent than all others was the Marquis Emanuel de Muora, Ambassador of the Catholic King to Urban VIII., with whose funds was erected the main wing of the College, which included the Chapter Hall and Refectory, one side of the Cloisters and the main Dormitory (1).

The various Popes, who reigned during Wadding's life in Rome, were also special Benefactors: Paul V., Gregory XV., Urban VIII., Innocent X., and Alexander VII. So also were their respective nephews: Cardinal Burghesi and Prince Burghesi; Prince Ludovisi Buoncompagni and Cardinals Ludovico and Nicola Ludovisi, and Cardinals Francis and Antony Barberini. John Antony Orsini, Duke of S. Gemini, also deserves mention. Andrew Wyse, Grand Prior of the Knights of Malta, who was a relative of Wadding, also contributed large sums. Besides those already mentioned, other Cardinals, Prelates, Princes and Nobles, to say nothing of the generous Roman Public,

(1) There are several inscriptions to him in the College, but his identity (probably at his special request) is nowhere expressly disclosed. Thus in the Refectory there is a slab with the inscription:

Huius Coenaculi Authori
Perpetuae Orationis Monumentum Fratres
PP.
Anno Domini M.DC.XXXIII

And in the various cells of the Dormitory we read admonitions such as these:

Frater, usuram cellae precibus exsolve.
Frater, coelum impetra cellae largitori.
Frater, qui cellam extruxit, tuas preces expocit.

In our Archives are still preserved in Luke's handwriting the original drafts of these lapidary inscriptions.

PULPIT IN THE THEOLOGICAL HALL

(With frescos of St. Francis and St. Antony supporting the picture of the Immaculate Conception, 1672).

willingly and unsolicited, came forward to oblige Luke and forward his project (1).

For the College Wadding designed from the very outset a fine code of laws, the pivotal concept of which is set forth in the following sentence: "Fratres ita Studiis incumbant, ut Pietati magis, nec devotionis spiritum extinguant. Tempus quod Studiis conceditur, iis impendant; Orationi vero tempus Orationis et non aliis" (2). He succeeded in making St. Isidore's a model College and a model House of Recollection. Under his consummate guidance the dry atmosphere of the school and the fervent devotion of the cloister went hand in hand. And more than one General of the Order had no hesitation in declaring, after visiting the various Provinces, that nowhere did they find learning and piety more closely and more fruitfully combined than in the Roman College of St. Isidore (3). One of the Generals, Benignus a Genua, expressed himself so delighted with the happy union of sanctity and learning prevailing at St. Isidore's that his eulogy was almost paradoxical. Speaking on one occasion to the Fathers of his Curia he observed:

"It would almost seem that the Brethren of St. Isidore's cannot sin!... Of course they are men, and men not yet confirmed in grace; but they live so secluded from the world, and they are kept to such a precise division of all their time between their studies and their religious exercises, that they can

(1) HAROLD, l. c.
(2) See *infra* "Documents," *Constitutions*, cap. IV.
(3) HAROLD, l. c., cap. XIII.

hardly be troubled with wordly thoughts and the Devil can never find them idle" (1).

The Order the Day which was observed at St. Isidore's in Wadding's time is almost staggering in the austerity and hard work which it implies. They retired "early enough to secure sufficient sleep and rest," as the Constitutions declare, but they rose for Matins at one o'clock a. m., after which they returned to their cells to study till the hour of Prime (2). But we may not here go into further particulars.

The Constitutions of Wadding had, we are told, far-reaching effects on other Houses of Study in the Order at this period. The College of the Immaculate Conception, Prague, adopted them without variation (3).

Such was the intellectual life prevailing at St. Isidore's that the Superiors of some Seminaries of Secular Clerics decided to send their Students to its lecture halls, and special rules had to be formulated by the Isidorian authorities to meet this new developement (4). The Mattei College was one of these (5).

A recent writer, Fr. Dominique De Caylus, writing under the title: "Merveilleux Épanouisse-

(1) HAROLD, XIII. See similar eulogy from an outsider, the historian Lualdi, *infra*, in "Documents."

(2) See *infra* "Constitutions," cap. IX, and "Order of the Day in Retreat Time."

(3) Some modifications were introduced into the Isidorian Constitutions, as observed at Prague, in 1665. See copy of same in the Archives, St. Isidore's, and the Letter of Fr. Angelus Sambuca, Minister General, Oct. 7, 1662.

(4) See *infra* in "Documents," "Rules to be observed by domestic and extern students."

(5) See Note by Wadding in Archives, St. Isidore's, Sept. 28, 1656).

ment de l'École Scotiste au XVII^e siècle" observes: "Wadding fonde le célèbre College Scotiste de Saint-Isidore, a Rome . . . Il devint le berceau du grand mouvement scotiste, et par le grand ouvrage qui s'élabora dans son sein, il fit son influence dans tout l'Ordre de Saint-François et dans les écoles catholiques du monde entier" (1).

Finally, Wadding made St. Isidore's an emporium of Franciscan lore. He filled its Library with valuable books and its Archives with rarest manuscripts. And even today, after many vicissitudes of revolution, occupation and confiscation, both Library and Archives have still upon them the impress of much of his greatness (2).

And his spirit still quickens the College, as is manifest by its present flourishing condition.

(1) "Études Franciscaines," Nov. 1910, pp. 493-502.

(2) See GILBERT, *Hist. MSS. Com.*, 4th Report, Part I (London, 1874), pp. 599-613; B. DE MONFAUCON, *Bibliotheca Bibliothecarum Manuscriptorum* (Paris, 1739), I, pp. 159-170; or MIGNE, *Dictionnaire des Manuscrits* (Paris, 1853), II, pp. 1283-1304. Many of the manuscripts catalogued by Monfaucon have disappeared—and so also many others of still greater importance—but while the whole body of the General Archives of the Order in Rome perished in the Revolution of 1798-99, a wonderfully large and important portion of Wadding's Collection has survived. See LEMMENS, *Acta S. Congr. de Prop. Fide pro Terra Sancta*, Pars I (Quaracchi, 1921), p. 181, and "Arch. Franc. Historicum." an. 1924.

# DOCUMENTS

I.

## Letter of the King of Spain to His Ambassador at Rome for the abolition of the Spanish Hospice of St. Isidore.

(1624). (1)

*El Rey,*
*Duque Primo.*

La esperiencia ha mostrado que un hospicio que tienen en essa Corte los frayles Descalzos de la orden de S. Francisco es ocasión de iniquidades y discordias, y deseando atajarlas que en la perfeccion desta Religion non haya zizania que la inquiete y los religiosos solo traten del cumplimiento de su observancia me ha parecido conveniente se quite ese hospicio en cuya razon el Nuncio escrive al Card. Barberino la carta que va aqui; Yo os encargo y mando que dàndosela trateys con Él este negocio y agays todos los oficios y diligencias que convengan para que su Santidad mande que con efecto se quite el dicho ospicio, asegurandole que según lo que yo he entendido consiste en esto la quietud desta Religion, y del efecto que tuviere me dare yo aviso a manos de Juan de Ynsausbi mi Secret. que en esto me servire yo.

De Madrid a 10 de 9bre (Noviembre) de 1624.

yo el Rey. Por mandado del Rey, nuestro Señor JUAN DE YNSAUSBI.

Concuerda con su original que queda entre los papeles de esta embajada en Roma a 15 de enero de 1626.

El Dr. Don LUYS VENEGAS DE FIGUEROA.

II.

## Decree of the Minister General concerning the Fondation of St. Isidore's College (2).

(June 13, 1625).

*Reverendo Patri Ministro coeterisque patribus et fratribus provinciae nostrae Hiberniae salutem.*

Cum S. D. N. Urbanus Papa Octavus hospitium S. Isidori in Urbe pro Excalceatis Hispaniae extructum, iustis de causis Suae Sanctitati co-

(1) Archives, Merchants' Quax, Dublin. For ecclesiastic documents bearing on same subject, see DE GUBERNATIS, *Orbis Seraphicus* (Lyons, 1685), vol. II, pp. 295 sqq.

(2) From original in College Archives.

gnitis, vivae vocis oraculo concessit Ordini Nostro eiusque Ministro Generali, amotis inde dictis Excalceatis relinquens eisdem Ordini et Ministro facultatem ut de eo disponerent ad Dei gloriam et Ecclesiae Sanctae obsequium prout melius expedire iudicarent: Nos attendentes dictum hospitium non esse necessarium neque expediens praefatis Hispaniae Excalceatis, et prae oculis habentes Provinciae vestrae dura nimis et perlonga persecutione afflictae calamitatem, et obsequia praeclara quae Sanctae Matri Ecclesiae pro Catholica religione contra haereticos et schismaticos defendenda praestitistis et praestatis portantes pondus diei et aestus et ad sanguinem usque erroribus resistentes; in quibus sanctis exercitiis per Dei gratiam et Sancti Patris Nostri Francisci merita in dicto Hiberniae regno, omnibus aliis ordinibus haereticorum furia poene omnino extinctis, in praesentem usque diem perseverastis; sperantes insuper maiora in Dei et Ecclesiae Sanctae obsequium per vos praestanda pro sacrosancta fide Romana in dicto regno vel retinenda vel restituenda, ac etiam pro vicinorum regnorum et praecipue Scotiae reductione, in cuius missione eadem Sancta Mater Ecclesia vestra utitur opera, si destinata haberetis loca pro Sacrarum Litterarum studiis, quae ex praedicto regno haereticorum relegavit perfidia; habita super hoc cum illis patribus quibuscum maiora ordinis negotia communicanda sunt, matura deliberatione, dictum hospitium in Collegium convertendum vestraeque provinciae Hiberniae aggregandum et submittendum in perpetuum duximus, sicut per praesentes nostras patentes litteras convertimus, aggregamus et submittimus, ut in eo liberalium Artium, Sacrae Theologiae et Fidei Controversiarum studia instituetis, et in ipsa Alma Urbe sub oculis Summorum Pontificum idoneos, qui inde in vineam Domini mittantur, procreetis operarios pro fidei Catholicae propagatione et obsequio Sanctae Matris Ecclesiae cuius, pedibus ex Regula nostra debetis semper subditi esse et subiecti; reservamus tamen nobis aucthoritatem ibidem instituendi Guardianum seu Superiorem ex natione Hispanica cum uno vel duobus officialibus fratribus quando expediens vel opportunum videbitur; ac etiam ut dicti Collegii visitatio ad nos et successores nostros et ad Commissarium generalem familiae Ultramontanae pro tempore existentis, immediate pertineat, et in nostra vel eorum absentia ad Procuratorem Ordinis vel Commissarium Curiae respective ex eadem familia assumptos et assumendos. Volumus autem ut fratres omnes dictum Collegium inhabitaturi, cuiuscumque conditionis extiterunt severiori utantur disciplina pro puriori Regulae, quam Domino promisimus, observantia vivendi modum et conversationem accommodantes iuxta Statuta Recollectorum familiae nostrae Ultramontanae, ac modificationes atque ordinationes a nobis insuper eisdem praescribendas. Ut vero haec nostra concessio et institutio stabilis maneat atque firma eidem

S. D. N. humiliter supplicamus, dignetur eandem Apostolica munire confirmatione et benedictione. Valete et Dei benedictionibus repleamini, qui hoc suum opus prosperare dignetur.

Datae in Conventu Nostro Araecoeli, idibus Junii, ipso die Sancti P. N. Antonii Lusitani, anno 1625.

fr. Bernardinus de Senis
*Minister Generalis.*

III.

## Bull of Urban VIII Authorizing the Foundation of St. Isidore's College (1).

(Oct. 20, 1625).

*Urbanus Episcopus servus servorum Dei, dilecto filio in Urbe illiusque districtu Vicario Nostro in spiritualibus Generali, salutem et Apostolicam benedictionem.*

Illius qui pro Dominici gregis redemptione ara Crucis immolari non erubuit, quique post Ejus mortem et a mortuis resurrectionem, praeordinatis testibus, saepius apparens, tandem ascensurus ad Patrem, suos nolens relinquere discipulos orphanos, Spiritus Sancti Paracliti consolatione visitavit, et eos hospitalitatis [*sic*] ad invicem fore debere, charitatisque dona, quae omnes alias virtutes superant exorare praeceperat; Nos quoque Immeriti vices in terris gerentes, quamvis ex debito Pastoralis officii mens Nostra rerum pro tempore ingruentium occasione ad multiplices cogitatus se divertat, curis tamen affligimur assiduis ut illi quos humani generis hostis haeresum laqueis irretitos, veritatis lumen retrospicere non permittit, ad illius tamen agnitionem, ipso hoste profligato, aliquando converti et conversi, in Catholica fide instrui valeant, ideoque per synodochiorum piorumque locorum ac domorum Regularium institutiones, in quibus juventus ad id muneris destinanda, Sacris paginis imbuatur, interdum procuramus; illos quoque qui in praemissis, facultates suas benigne erogant, in exercitio piorum huiusmodi operum confovemus, prout ad Divini Nominis exaltationem, haeresum extirpationem et animarum salutem conspicimus, in Domino salubriter expedire. Exhibita siquidem Nobis nuper pro parte dilectorum filiorum, Fratris Bernardini a Senis, Ministri Generalis Ordinis Fratrum Sancti Francisci Discalceatorum nuncupatorum, ac Fratrum Regularis Observantiae ejusdem Ordinis Recollectorum nun-

(1) Ibidem.

cupatorum, Provinciae seu Nationis Hiberniae, necnon Octaviani Vestrii de Sarbianis, Clerici Romani, Militis Militiae de Calatrava, sub regula Cisterciensi, intimi Cubicularii Nostri petitio continebat. Quod alias postquam felicis recordationis Gregorius Papa XV, Praedecessor noster, dilectis filiis Fratribus Ordinis Minorum Sancti Francisci de Observantia Discalceatis nuncupatis, Hispaniarum et Indiarum ut ipsi unum hospitium in Romana Curia, et unum Procuratorem Generalem ex ipsis semper eligendum qui in hujusmodi hospitio assisteret, ac omnium Fratrum Discalceatorum Hispaniarum et Indiarum praedictorum ad eandem Curiam, pro quocunque negotio, aut alio quovis modo accedentium, praelatus esset habere libere et licite valerent, cum hoc quod omnes hujusmodi fratres dictum hospitium adire seque dicto Procuratori Generali praesentare, dictus autem Procurator Generalis illos expedire, eisque suas patentes litteras ad repetendum eorum Provincias concedere respective tenerentur; nec hujusmodi Procurator Generalis eligendus, votum ullo modo haberet Motu suo proprio, et ex certa ejus scientia, ac mera deliberatione, concessisset, et indulsisset, ac hujusmodi hospitium dilecto filio Ministro Generali ejusdem Ordinis, qui illud per se ipsum quando sibi videretur, aut per unum Commissarium ex dictis Fratribus Discalceatis, assumendum, semel infra tempus trium annorum, et non alias nec alio modo visitare valeret, Apostolica auctoritate immediate subiecisset, et supposuisset, ac demum quod in Capitulo Generali eiusdem Ordinis, dictus Minister Generalis, et omnes alii vocandi dicti Ordinis, Fratres Discalceati unum ex Fratribus pietatis, et Sancti Gabrielis, ac Sancti Iosephi, necnon Sancti Pauli, et Sancti Ioannis Baptistae, ac Ravidae, necnon etiam Sancti Antonii, et Sancti Didaci in Regnis Hispaniarum, ac Sancti Gregorii in Insulis Philippinis, et eiusdem Sancti Didaci in Nova Hispania Provinciarum aut earum aliquibus qui praesentes adessent, in huiusmodi Procuratorem Generalem eligerent qui sic electus, tanquam Prelatus ad dictum hospitium accedere, et inibi residere teneretur. Quodque huiusmodi electio sic facta, usque ad aliam Congregationem Generalem duraret; quae si in eisdem Regnis celebraretur, Minister Generalis et alii supradicti alium Procuratorem Generalem eligerent, si vero huiusmodi Congregatio inibi non fierit, vel in Italia celebraret, tunc electio praedicta per dictum Ministrum Generalem, et Provinciales, ac Custodes, trium supradictarum magis eidem Curiae vicinarum, videlicet; Sancti Gabrielis, et Sancti Iosephi, ac Sancti Pauli Provinciarum fieri deberet, et sic semper, et perpetuo, de triennio in triennium, continuaretur, de Capitulo ad Congregationem, et de Congregatione ad Capitulum, ita quod in eventum in quem dictus Procurator Generalis ob aliquam causam, ab eadem Curia discederet, tunc et eo casu, unum Substitutum ad munus huiusmodi

obeundum, qui eandem quam ipse Procurator Generalis habebat, auctoritatem haberet, et in locum suum quo usque de novo electus veniret, deputari posset, decrevisset, et declaravisset. Subindeque ut in situ dicti hospitii, unam Ecclesiam cum Sacristia Campanili, campanis, aliisque membris necessariis, et opportunis construere, et inibi postquam constructa, sacraque suppelectili, et aliis ad Divinum Cultum necessariis, et opportunis instructa foret, Sanctissimum Eucharistiae Sacramentum, eo honore et reverentia quibus decet asservare, Missasque et alia Divina Officia, juxta Regularia dicti Ordinis Instituta celebrare, et recitare, etiam libere, et licite valerent, licentiam et facultatem concessisset, et indulsisset. Quodque hospitium hujusmodi semper, et perpetuo, hospitii nomine nuncupari deberet, etiam decrevisset. Ac postmodum, Nos certis rationibus, et causis adducti, Deputationes, et Electiones, ac Confirmationes de Antonii Strozzi, et eo a munere infrascripti Offici absoluto, Aloysii a Cruce, dilectorum filiorum personis, previa electione de ejusdem Aloysii persona, a fratribus dicti Ordinis facta, in Vicarios Generales Fratrum Ordinis Minorum Sancti Francisci Strictioris Observantiae Reformatorum nuncupatorum, citra Montes commorantium, et existentium, per eundem Gregorium Praedecessorem factas, singulasque ipsius Gregorii Praedecessoris desuper confectas litteras, sub certis modo, et forma, tunc expressis, revocavissemus, cassavissemus, et annullavissemus, viribusque et effectu evacuavissemus, ac eosdem Fratres Reformatos nuncupatos, ex tunc de caetero, perpetuis futuris temporibus sub obedientia Ministri Generalis, Fratrum Minorum de Observantia, seu de Familia etiam nuncupatorum, prout antea degebant, et vivebant, ac alias in omnibus, et per omnia, juxta dispositionem Litterarum, seu Constitntionum, recollendae memoriae Gregorii Decimitertii; Clementis VIII; ac Pauli V; etiam Romanorum Pontificum, similiter Praedecessorum nostrorum, degere debere declaravissemus. Hospitium vero praedictum sub invocatione, seu denominatione Sancti Isidori, pro Provinciis Fratrum Reformatorum Discalceatorum Hispaniarium et Indiarum factum, Ministro Generali pro tempore existenti, Ordinis Sancti Francisci de Observantia, qui pro sua prudentia Religiosis ex illis Provinciis ad eandem Curiam venientibus, providere valeret, reservatis omnibus juribus illius Ecclesiae fundatori quomodolibet competentibus, quatenus adessent, seu ei aliqua competerent subjecissemus, ac tandem supplicationibus Fratrum Reformatorum Discalceatorum Hispaniae, et Indiarum, hujusmodi Nobis porrectis annuentes, quasdam ipsius Gregorii XV. Praedecessoris, Litteras circa facultatem habendi hospitium, et construendi Ecclesiam hujusmodi emanatas ea tamen lege, et conditione, ut dictum hospitium Sancti Isidori inserviret pro usu et habitatione Fratrum Hispaniarum, et Indiarum, qui una cum

dicto hospitio, Ministri Generalis juris dictioni, visitationi, et correctioni in omnibus, et per omnia, subessent, approbavissemus, et confirmavissemus, ipsique Ministro Generali, ut ex eisdem Fratribus Discalceatis Hispaniae, et Indiarum, Procuratorem qui eorumdem Fratrum negotia curaret, ac ipsos Fratres ad dictam Curiam venientes, expediret, dictique hospitii Superior existeret, eligere, constituere, et deputare, necnon dictum hospitium, et Fratres in illo pro tempore existentes, ipsumque Procuratorem quotiescunque voluisset, visitare, corrigere, et delinquentes juxta Regularia eorum Ordinis Instituta reformare, et punire posset, et valeret; plenam, liberam, et amplam facultatem concessissemus, et impartiti fuissemus, prout in diversis ejusdem Gregorii XV. Praedecessoris, ac etiam nostris desuper confectis Litteris plenius continetur. Praedictus Bernardinus provide considerans, Patres Recollectos Fratres in longa et molestissima haereticorum, illarum partium persequutione, varia pro Fidei Catholicae propagatione, haeresumque extirpatione, Sanctae Romanae Ecclesiae praestitisse, et indesinenter praestare obsequia; illosque in Alma Urbe omnium fidelium Matre, Roma, nullum particularem locum, nullamque habitationem habere, ad quem et quam quasi tutum eorum Nationis hujusmodi Fratrum asilium recurrere, ac Theologiae studia quibus in propria patria, ob infestissimum haereticae pravitatis venenum, inibi undique diffusum, incumbere nequeunt, prosequi valerent, dictum hospitium seu illius ac ejusdem Ecclesiae usum, Fratribus Recollectis nuncupatis ejusdem Ordinis, et Provinciae seu Nationis Hiberniae, sponte, et libere cessit, concessit, et assignavit. Cum autem sicut eadem petitio subjungebat, si cessio, concessio, et assignatio hujusmodi per Nos, et Apostolicam Sedem approbaretur, et confirmaretur, seu dictum hospitium cum illius Ecclesia praedicta, ac omnibus, et singulis eorum pertinentiis, et ab eis dependentiis universis, eisdem Fratribus Recollectis, de novo etiam per Nos concederetur, dictumque hospitium in domum Regularem, pro usu, et habitatione Fratrum ejusdem Ordinis, Sancti Francisci Recollectorum nuncupatorum, Nationis et Provinciae Hiberniae; hujusmodi ad dictam Curiam, studiorum causa accedentium, ad hoc, ut ipsi inde Sacris Paginis imbuti, ad eorum Superiorum mandata, in Angliae, Hiberniae, et Scotiae Regna, ac Provincias, et Insulas illis adjacentes, transmissi, verae, et orthodoxae Fidei dogmata praedicare, et docere, ac uberiores in vinea Domini fructus, strenue contra ejusdem Fidei hostes dimicando, afferre possint, erigeretur, et institueretur; ac juspatronatus honorificum Ecclesiae, domus Regularis hujusmodi, dicto Octaviano illius Fundatori, cum iisdem conditionibus, et oneribus per eundem Octavianum cum dilectis filiis Fratribus Discalceatis conventis, reservaretur; aliaque fierent ut infra ex hoc profecto Divini Cultus incremento, ac Fidei pro-

pagationi, animarumque saluti, in illis Regionibus satis opportuna ratione consuleretur. Quare pro parte Bernardini, ac Fratrum Recollectorum, et Octaviani praedictorum, Nobis fuit humiliter supplicatum, quatenus eis in praemissis, opportune providere de benignitate Apostolica dignaremur, Nos igitur, qui Divini Cultus augmenta, Fideique Catholicae propagationi, et animarum quorumcunque saluti, opportunis quibuscunque remediis et rationibus provide consuli sinceris desideramus affectibus, Bernardinum, et Fratres Recollectos, ac Octavianum praedictos specialibus favoribus et gratiis prosequi volentes, eosdemque Bernardinum, et Octavianum, Fratrumque Recollectorum hujusmodi personas in quibusvis excommunicationis suspensionis et interdicti aliisque Ecclesiastiacis sententiis, censuris, et paenis a Jure vel ab homine, quavis occasione, vel causa latis, si quibus quomodolibet innodati ex istunt, ad effectum praesentium duntaxat consequendum, harum serie absolventes et absolutos fore censentes hujusmodi supplicationibus inclinati; circumspectioni tuae per Apostolica scripta mandamus quatenus, vocatis qui fuerint evocandi, de praemissis omnibus et singulis eorumque circumstantiis universis inquiras auctoritate nostra diligentius veritatem, et si per inquisitionem eandem praemissa vera esse repereris, cessionem, concessionem, et assignationem praedictas auctoritate nostra approbes, et confirmes, illisque perpetuae et inviolabilis Apostolicae firmitatis robur adjicias, ac omnes; et singulos tam Juris quam facti et solemnitatum de Jure usu consuetudine statuto privilegio aut alias quomodolibet requisitarum defectus, si qui forsan in praemissis principaliter vel accessorie aut alias quomodolibet intervenerint, aut intervenisse dici possit suppleas, et nihilominus dictum hospitium in domum Regularem pro Fratribus Ordinis Sancti Francisci Recollectis nuncupatis, ejusdem Provinciae, seu Nationis Hiberniae, duntaxat et non pro aliis quarumvis aliarum Nationum et Provinciarum ejusdem Ordinis Religiosis, qui ad id omnino incapaces et inhabiles sint, et esse censeantur, per unum Guardianum ac alios Officiales et Ministros ad id ab eodem Ministro Generali destinandos et deputandos, sub obedientia tamen, et visitatione, et omnimoda jurisdictione Ministri Generalis ejusdem Ordinis vel Procuratoris, aut Commissarii pro tempore existentis, Familiae Ultramontanae Curiae et Ordinis praedictorum regendam et gubernandam, ita tamen quod in ea nulli omnino hospites, cujusvis extiterint Nationis, recipiantur pro hospitio illic destinari possint et cum hoc etiam quod ejusdem domus Regularis Guardianus pro tempore existens cum assistentia, seu assensu trium ipsius domus Discretorum Fratres discolos seu ad studia et finem eorum missionis inhabiles, aut longa et contagiosa infirmitate detentos, ad Procuratorem, seu Commissarium predictos ad effectum discolos, aliosque

praedictos ad suam Provinciam remittendi mandare possit. Quodque, decedente dictae domus Regularis Guardiano, aut Officio Guardianatus quovis alio casu vacante, electio Praesedentis dictae domus Regularis ab ipsius Religiosis fiat, donec per eundem Ministrum Generalem de novo ejusdem domus Regularis Guardiano provisum fuerit; ac in reliquis hujusmodi domus Regularis eidem Provinciae Hiberniae subjiciatur, et uniatur ac pro praesentibus illius necessitatibus, ac imminenti regimine, in absentia Ministri Generalis, Procuratori vel Commissario Curiae hujusmodi subsit, eadem auctoritate nostra perpetuo sine tamen alicujus praejudicio eadem auctoritate nostra erigas et instituas ac Ministro Generali, et Provincialibus, aliisque Superioribus nunc et similiter pro tempore existentibus dicti Ordinis, in virtute sanctae obedientiae ne ad dictam domum Regularem alios Religiosos quam ex dicta Provincia vel Natione Hiberniae oriundos praeterquam unum pro Officio illius Guardiani exercendo qui per eundem Ministrum Generalem creari possit, ac nonnullos Fratres Laicos ejusdem Ordinis pro ipsius domus Regularis servitiis necessarios ex quavis Natione et Familia ad libitum deputandos, et destinandos quovis quaesito colore praetextu, vel ingenio, aut ex quacunque etiam Lecturae aut studii causa, per se vel alios deputare, et assumere, seu in hujusmodi domo erigenda, manutenendos, et alendos, mittere, aut in illa consignare, seu deponere, aut deputari, assumi, mitti, consignari, et deponi, facere quoquomodo audeant, seu praesumant districtius praecipias, et inhibeas, et si qui aliquando recepti, et admissi fuerint, ejusdem domus erigendae Guardianus, et Fratres pro tempore existentes, eos inde expellere, et dimittere possint, et etiam debeant, perpetuo quoque statuas, et ordines, ac insuper eidem Octaviano, ejusque successoribus, Jus, et causam, ab eis pro tempore habentibus, Juspatronatus honorificum ejusdem Ecclesiae, ita quod, ipsi omnibus, et singulis honoribus, praerogativis, praeeminentiis, privilegiis, facultatibus, coeremoniis, et gratiis tam spiritualibus, quam temporalibus, quibus Monasteriorum, Ecclesiarum, et locorum Saecularium, et Regularium, quorumcunque veri, et primaevi Fundatores quoad Juspatronatus honorificum, tam de Jure, usu, vel consuetudine, aut alias quomodolibet utuntur, fruuntur, potiuntur, et gaudent, ac uti, frui, potiri, et gaudere possunt, et poterunt, quorummodolibet in futurum in omnibus et per omnia, pariformiter, et aeque principaliter, absque ulla prorsus differentia, uti, frui, potiri, gaudere, libere, et licite possint, et valeant, ac etiam debeant; perinde ac si juspatronatus honorificum hujusmodi a principio, ac in limine Fundationis ipsius Ecclesiae, Octaviano, et ejus successoribus praedictis, reservatum, et concessum fuisset; necnon, si ullo unquam tempore contingat, domum erigendam et Ecclesiam praedictas, a Fratribus, et

Religiosis dicti Ordinis Recollectis nuncupatis, ejusdem Provinciae seu Nationis Hiberniae, deseri, et derelinqui, aut eos quovis modo, seu praetextu, inde amoveri, vel inibi amplius non habitare, et degere domus et Ecclesiae hujusmodi alicui alteri Ordini, seu Religioni, Congregationi, Collegio, vel loco etiam quantumvis pio, sine Octaviani ejusque successorum praedictorum expresso consensu, concedi, uniri, vel incorporari, seu in titulum Beneficii, aut Beneficiorum Ecclesiasticarum, erigi, vel quibusvis aliis usibus, applicari nullatenus possint, juxta prioris reservationis formam, et tenorem, ac cum eisdem conditionibus, et oneribus, inter Octavianum et Fratres Discalceatos, ut praedicitur, initis, et dictae domus erigendae Fundationem, seu Constitutionem, etiam perpetuo reserves, concedas, et assignes. Nos enim si approbationem, confirmationem, erectionem, institutionem, praeceptionem, inhibitionem, statutum, ordinationem, reservationem, concessionem, et assignationem, aliaque tibi commissa praedicta, per te, vigore praesentium fieri contigerit, ut praedicitur, ex nunc, prout postquam illa facta fuerint, quascumque uniones, incorporationes, erectiones, applicationes, concessiones et dispositiones, alias, de domo Regulari, et Ecclesia praedictis, quavis etiam Apostolica auctoritate, pro tempore faciendas, subreptitias, et obreptitias, fore, praesentes quoque Litteras, sub quibusvis similium vel dissimilium unionum, et gratiaram revocationibus, suspensionibus, limitationibus, modificationibus, derogationibus, aut aliis contrariis dispositionibus pro tempore factis, seu regulis, vel constitutionibus etiam revocatoriis, unionum, effectum, non sortitarum, etiam per quoscunque Romanos Pontifices Successores nostros, etiam in crastinum Assumptionis cujuslibet, ipsorum ad Summi Apostolatus apicem, fieri solitis minime comprehendi, sed semper ab eis exceptas, et quoties illae emanabunt, toties in pristinum, et eum in quo, antea quomodolibet erant statum restitutas, repositas, et plenarie reintegratas, et de novo etiam sub posteriori datas, per Bernardinum, Fratres Recollectos, et Octavianum praedictos; ac ipsius domus Regularis Guardianum, pro tempore existentem, eorumque successores praedictos, quandocunque eligenda concessas, semperque validas, et efficaces, fore, et esse, ac suos plenarios et integros effectus sortiri, et obtinere, ipsisque suffragari, ac ab omnibus, et singulis, ad quos spectat, et pro tempore quomodolibet spectabit, inviolabiliter observari, sicque, per quoscumque Judices Ordinarios, et Delegatos, quavis auctoritate fungentes, etiam Causarum Palatii Apostolici Auditores, ac ejusdem Sanctae Romanae Ecclesia Cardinales, judicari, et definiri debere, ac quicquid secus super his a quoque quavis auctoritate scienter, vel ignoranter contigerit attentari irritum, et inane Decernimus, contradictores auctoritate nostra, praedicta appellatione postposita, compescendo. Non obstantibus, et Apostolicis

etiam in Synodalibus, Provincialibus, vel Generalibus, aut aliis Conciliis editis, et edendis, Specialibus, vel Generalibus, etiam de rebus Ecclesiae non alienandis, a quibusvis Romanis Pontificibus, Praedecessoribus nostris, quandocunque emanatis Constitutionibus, et Ordinationibus, necnon Ordinis hujusmodi etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis, Statutis, et Consuetudinibus, Privilegiis, quoque Indultis, et Litteris Apostolicis eidem Ordini, illiusque Ministro Generali, ac aliis Superioribus, et Personis sub quibuscunque tenoribus, et formis, ac cum quibusvis etiam irritantibus, aliisque efficacioribus, et efficacissimis clausulis, et Decretis in contrarium, etiam Motu-proprio, et ex certa scientia, ac de Apostolicae Potestatis plenitudine, et Concistorialiter etiam ad quorumvis etiam Imperatoris, Regum, Reginarum, Ducum, aut aliorum Principum instantiam, intuitum, et contemplationem concessis, approbatis, et innovatis, quibus omnibus, etiam si de illis, eorumque totis tenoribus, speciali, specifica, expressa, et individua, ac de verbo ad verbum, non autem per clausulas generales idem importantes, mentio, aut quaevis alia expressio habenda, aut aliqua alia exquisita forma, ad hoc servanda foret, illis, alias in suo robore permansuris, hac vice, duntaxat, harum serie specialiter, et expresse Derogamus, contrariis quibscunque, seu, si quibuslibet communiter, aut divisim, ab eadem sit Sede Indultum, quod interdici, suspendi, vel excommunicari non possint per Litteras Apostolicas, non facientes plenam, et expressam, ac de verbo ad verbum, de Indulto, hujusmodi mentione.

Datum Tusculi, Anno Incarnationis Dominicae, Millesimo sexcentesimo, vigesimo quinto, tertio decimo Kalendas Novembris. Pontificatus Nostri, Anno Tertio.

| | |
|---|---|
| Gratis de consensu omnium | A. Riacaldus. |
| Her. Alamanus. | S. Ugolinus. |
| N. Lombart. | C. Marotta. |
| . . . . . | Fabrinus Cap$^{s}$. |
| S. Isguirrdus. F. Cortesinus. | J. B. Bolognetus. |
| F. de Mortemayr. | Joê de Lere (?). |
| Ja. Hio. Miletus Cap$^{s}$. | Jo. Bapta Fenmy. |

Gratis De consensu omnium. C. Astius. F. Julianus Gottus.

*Visa* Varinus.

ST. ISIDORE'S CHURCH

(Interior).

## Father Wadding's Constitutions for St. Isidore's College (1).

*Incipiunt Statuta Collegii S. Isidori Fratrum Minorum S. Francisci Recollectorum de Urbe.*

(Oct. 16, 1625).

Caput 1.

*De Guardiano.*

Guardianus vel Praeses, seu quivis huius Collegii Superior, sit disciplina tenax, in victu et reliquis Communitati conformis, et assumptus teneatur spondere pro viribus commune Collegii bonum et emolumentum promovere et procurare. Nulla ratione factionibus aut negotiis Ordinis aut cujuscunque Provinciae possit studere, sed eo ipso quod quidpiam sine consensu et mandato R.mi P. Generalis, aut Procuratoris, seu Commissarij Ultramontani Curiae, similia negotia attentet, vel per se aut alios attentare fuerit deprehensus, ipso facto sit officio privatus, et exclusus Collegio, nec valeat deinceps restitui, et ad electionem Praesidentis citra moram procedatur.

Provisio seu institutio Guardiani ita facienda est, ut Discreti Collegii seligunt tres vel quatuor, eorumque nomina conditiones qualitatem et aetatem sincere et viridice redigant in scripta, subscripta communi omnium eorumdem discretorum syngraphis, et re communicata cum Procuratore vel Commissario Curiae Ultramontano, eidem tradant Scripturarum fasciculum sigillatum Collegii sigillo ut transmittant quantocijus ad R.mum P. Generalem ubicunque fuerit, qui unum ex praedictis tribus vel quatuor, quem placuerit, et magis viderit expedire, nominabit et instituet in Collegii Guardianum. Vacante autem quocunque casu Guardiano iidem Discreti procedant ad electionem Praesidentis, qui interim Collegium regat, donec R.mus P. Generalis provideat de Guardiano. Praesidente autem in hac electione Curiae Procurator, vel Commissarius Ultramontanus, vel ex ejus Commissione qui senior fuerit ex Discretis.

Non poterit Guardianus vel Praeses disponere de Statu Collegii, sive quae ad communem victum quoquomodo concernunt, sine consensu Discretorum in scriptis obtento, nec dimittere Collegiales, aut advocare sine eorumdem consensu, aut negotia assumere aut movere per se, vel per aliam personam, nec expensas extraordinarias facere, nec fabricare, aut fabricam diruere nec procurare sibi vel aliis in Curia quoquomodo absque simili consensu: alioquin ipso facto sit suspensus à Procuratore vel Commissario (qui de hoc judicabit cum Discretis) donec desistat.

(1) From copy by Fr. Francis Molloy, O. F. M., Archives, St. Isidore's.

Item pro majori stabilitate communis regiminis et statutorum Collegii rigorosa observantia R.mus P. Generalis sibi referat omnem super iis potestatem interpretandi relaxandi, mutandi corrigendi, abrogandi, quam nulli concedere Guardiano Visitatore aut subdito sibi in quacunque forma delegato praelato censetur, nisi in commissione expressa habeatur mentio hujus Statuti, aut speciatim concessa facultas obtineatur in scriptis quidquid secus emanarit pro subreptitio habeatur, nec effectum sortiatur. Caeterum si casus contigerit in quo R.mus P. Generalis absens consuli non posset aut expectari ejus consensus sine graviori incommodo, aut incommodi imminenti periculo, tunc R. P. Procurator Curiae, si adfuerit, cum consensu Guardiani et Discretorij Collegio in casu disponat quod melius videbitur, aut illo etiam absente, haec potestas devolvitur ad Guardianum et Discretos conjunctim, et quod majori parti videbitur ita effectum habeat, ut deinceps cessante casu in exemplum, consuetudinem aut legem trahi non possit.

Teneantur tamen Guardianus et Discreti in hoc Conventu statim ut redierit vel supervenerit Procurator, ei intimare quod factum est, quod si probaverit, pro rato habeatur, sin aliter omnino irrititum.

Sive Guardianus, sive Praeses nec munera nec donationes admittant pro se, sed quidquid mittatur, Communitati incorporare teneatur, nec victum admittant privatum, nec refectionem in cella, nisi causa infirmitatis, quae si gravior sit, aut diuturnior uno aut altero die ad commune fratrum valetudinarium accedant, ubi curentur, nihil ad particularem usum accipere possint, sive libros, sive alia alicujus momenti, aut propria authoritate applicare aut procurare, sed in omnibus sequantur communem victum sub poena privationis et propritarij.

Item omnia quae ad communem et particularem singulorum fratrum necessitatem, considerata cujusque indigentia, spectant, ministrent sine exceptione prout S. paupertatis status (cujus observantiae plurimum studeant) et facultas permittit. Quod si in hoc defectus in ipsis contingat, rigorose puniatur, et si emendare non studeant, amoveantur. Visitent saepius fratrum cellas, et si quod superfluum deprehenderint, auferri faciant, et applicari usibus Communitatis, aut aliorum indigentium; et si quis praeter statum suum superfluus, curiosus aut singularis deprehenditur, ad exemplum talem puniant, cum inde paulatim, minimis contemptis, disciplina relaxetur per lapsum ad graviora: quod si etiam deesse cuipiam deprehenderit in necessariis provideant, et negligentem castigent, quod minus humiliter necessitatem Praelato absconderit.

Caput 2.

*De Discretis.*

Discreti assumantur qui vel legunt Theologiam, vel jam legerunt nullus autem studens inter eos admittatur, illi autem ratione Officii discreti censeantur facto, non electione, quibus adjungatur Vicarius Collegii. Hi sedulo assistant consilio et authoritate Guardiano. Teneantur R.mum P. Generalem de Statu Collegii, ejusque progressu, de observantia Statutorum informare, vel praesentem oretenus, vel absentem per Literas, et hoc semel in anno ad minimum, quod si casus viserit, crebrius. Nihil sine eorum in scriptis consensu habito vel majoris partis quoad regimen aut domus dispositionem efficiat Guardianus, aut Praeses, aut quicunque domus pro tempore Superior Localis. Qui consensus scribatur in libro Contus, sicut et reliqua quae ad regimen spectant, ne intercidant. Idem ordinationes et mandata Superiorum, mutationes incidentes, nomina fratrum, Missiones ad praedicandum, et reliqua quae alicujus sunt momenti, ut Praefectus Collegii, memoria Benefactorum etç. In singulis Communitatibus absente Superiore Locali praesideat senior Discretus, nisi adsit Vicarius, et coetera disponat, nihil innovando nisi casu incidente, quo reliqui Discreti Superioris sine periculo adventum expectari non posse judicarent. Quod si Guardianus ex causa absit, aut abesse cogatur per tempus notabile ultra triginta dies, Collegii Praeses sit senior Discretus, etiam praesente Vicario, nec alium sibi Guardianus substituere possit, sicut nec ullo casu substituere propria authoritate Praesidem Collegii.

Discreti in singulis quae ad Statum Communem Collegii spectant, non modo consultivum, sed decisivum suffragium habeant, eorumque consensus non modo peti debeat, sed etiam obtineri, et si secus fiat, quidquid attentatum sit, pro nullo habeatur, ex defectu sufficientis jurisdictionis, quam nobis reservamus, quoniam ita Collegii status exigit, quod extra Provinciam fundatum sit inter externos, ut unius personae quantumlibet industriae privato arbitrio ejus regimen absolute committere securum non videatur. Ac proinde si casus contingerit in quo Discreti omnes discordarent a Superiore Locali, aut etiam alio quopiam nobis inferiore, in eo casu, si rerum status, aut mora ita permiserit, nobis reservamus ultiorem progressum, donec auditis partibus, quod melius erit disponamus. Si vero Casus moram non patiatur concordante Procuratore cum discretis, fiat quod illi decernerint, et similiter, si cum solo Guardiano concordaverit. Ne autem contingat dubium circa ea quae ad communem statum spectant, seu quando quidpiam de consensu Discretorum fieri debeat, declaramus non modo comprehendi ea quae ad totum corpus directe attinet,

sed etiam quae indirecte v. g. instituere officiales quoscunque, seu eos destituere, advocare, innovare quidpiam quoad victum, vestitum, dormitorium, studia, coeremonias per statuta Ordinis aut Provinciae stabilitas, disciplinam, fabricare, destruere fabricam antiquam, expensas facere, debita contrahere, onera quaecunque seu perpetua, seu ad tempus inducere, fratrem quempiam gravi poena, et extraordinaria plectere, nisi ex delicto cui ea poena ex Statutis Religionis jam esset taxata, vel alias merentem indulgentius castigare, omnem praesumptionem circa voluntatem Superiorum, et alia ejusmodi quae ad Statum Communem per manifestam consequentiam trahi possunt. Nulla tamen per hoc exemptio personalis discretis conceditur, quin eorum quisque secundum exigentiam de culpa convenire possit a Guardiano juxta Statuta, et consuetudinem Ordinis, nam quae ad boni communis stabilimentum ordinantur, non debent trahi in particularis personae aut culpae impunitatem.

Semel in hebdomada saltem advocatis discretis consultetur super statum Collegii, et si quid emendandum, ordinandum, admonendum erit, conferatur et communi consensu omnia transigantur ne quid de statu Collegii ipsos lateat. Coram iisdem semel in mense fiat computus elemosynarum et expensarum, et quod alicujus momenti actum est in singulis discretoriis describatur ab omnibus qui adfuerunt, inscripto die, mense et loco, et si nihil tractandum occurrat, hoc ipsum scribatur, ut de vigilantia saltim eorum constet Praelato, si quando explorandum judicaverit quod nihil eorum, quae acta sunt intercedat; atque universum statum Collegii dignoscere possit R.mus P. Generalis, et judicare in quo potissimum erratum sit, si ullus error contigerit, et cujus ea fuerit culpa. Caveat quisque ne suam opinionem contentiosius intrudat, aut tumultuarie, et turbate proferat, sed magna reverentia, et maturitate expectet, donec suo loco auditis reliquis, sententiam dicat, nihil de seipso praesumens, aut aliis prejudicans, sed Deum prae oculis habens, sincere quod judicaverit proponat, considerans quod errare vel decipi possit ut homo, reliquis minus expertus si junior sit, si senior minus forte cautus aut circumspectus. Si casus plures et graviores occurrant, non eodem die proponantur, et decidantur, sed implorato divino auxilio, fratrum praecibus commendentur, ut Deus quod melius est, inspiret, deinde de communi suffragio transigantur.

## Caput 3.

### *De Lectoribus.*

Lectores legant per scripta, curiositatem superfluam excidant, materias Theologicas solide ex Scriptura, Patribus, Conciliis exponant, rationibus Metaphisicis et Aristotelicis parcius instantes, quas ex cursu

Philosophiae velut jam notas supponant, et nulla ratione tractent ex proposito. Studeant quantum claritas permittit brevitati et comprehensioni. Procurent ut discipuli clare et cum debita disciplina in exercitiis se gerant, ne nimia animositas in strepitum et immodestiam prorumpat, aut etiam pusillanimitate degenerent. Quisque Lectorum bis in anno Conclusionibus publicis et impressis praesideat; exoticas et singulares opiniones devitent, sicut et vocum peregrinarum confusionem. Methodus ipsis sit libera, modo doctrinam Doctoris subtilis tueantur. Instituendi sunt solum a Generali, et renovandi, nisi in casu quo Generalis absentis non esset expectandus consensus, qui tunc Procurator seu Commissarius cum consensu Discretorum poterit alium Lectorem substituere donec R.m P. Generalem admonuerit ut substitutum confirmet, vel alium instituat.

## Caput 4.

### *De Studentibus et Exercitiis.*

Studentes ita studiis incumbant, ut pietati magis, nec devotionis spiritum extinguant. Tempus quod studiis conceditur, iis impendant; orationis vero tempus orationi et non aliis. Non distrahantur ulla occasione, nec exire possint nisi semel in quindena, nisi causa studiorum. Extra domus ministerio non implicentur, nec Guardianus aut Vicarius iis utantur Sociis, neque ullatenus exeant sine Lectoris sui consensu, maxime tempore, quo exercitiis Scholae adesse debent. Si autem in casu exeundum sit, admoneant Lectorem, ne eorum tunc exercitia intermittere oporteat. Lectores in Schola reprehendere possint negligentes et notabiliter negligentes deferant Superioribus. Singulis diebus Lectiones duae habeantur vel tres pro numero Lectorum, quarum quaelibet ad minus una hora ordinarie durare debet. Item una hora fiat disputatio et exercitium Casuum Conscientiae per quadrantem. Diebus festivis a Vesperis exercitium controversiarum fidei per sesquihoram habeatur, cui alter ex Lectoribus praesideat. In controversiis fidei abstineatur a disputatione Scholastica, sed fiat concertatio ex Scriptura, Patribus, Conciliis, Historia Ecclesiastica, non a ratione.

Semel in hebdomada non habente festum vacetur a Studiis integro die. Habeantur disputationes hebdomadales et mensales, sed ad has advocandi sunt externi. Semel etiam in hebdomada procuretur iisdem refectio religiosa et extraordinaria. Item diebus festivis cessent exercitia studiorum, quibus vacandum erit orationi, exceptis controversiis fidei, nisi eo casu quo quispiam esset exercendus pro disputationibus publicis; tunc aliquando judicio Lectorum intermittendae sunt controversiae, et tenenda disputatio

scholastica. Responsalis pro hebdomadalibus uno die vacet ab exercitiis communitatis exceptis oratione mentali, refectorio, disciplina, et capitulo. Pro mensalibus respondens vacet similiter quatuor diebus, vel quinque: pro publicis et impressis in una materia per unam quindenam; si universales sint et plures materias contineant, per mensem. Petatur autem benedictio Superioris dum vacandum erit, et si tempus prorogandum erit cuipiam fiat de licentia Guardiani aut Superioris pro tempore, sine cujus consensu nihil erit innovandum in Schola aut exercitiis. Nec permittat Guardianus admonitus ab aliis Lectoribus, ullas opiniones odiosas aut peregrinas publice exponere aut defendere. Assuefiant Studentes praedicare et orare publice, nec quispiam eorum sibi confidens audeat orare publice, nisi prius auditus privatim ab aliquo Lectore. Distribuantur autem haec exercitia a Lectoribus, ut semper festis principalibus anni orent in Refectorio, aliquando in Ecclesia, aliquando in Schola prout expediens videbitur. Tribus annis non amplius scribant; altero autem anno continuari possunt, qui videbuntur melioris expectationis, ut vel scriptioni, vel lectioni pro cuiusque talento applicentur. Nullis omnino negotiis se implicent, etiam quae ad Provinciam aut Ordinem spectant, nisi habita licentia Superioris: nec is eam concedat, nisi re communicata cum Discretis, an expediat, necne.

## Caput 5.

### *De Magistro seu Instructore Juvenum.*

Instructor Iuvenum applicetur unus ex maturioribus, qui ad hoc sit idoneus zelo et exemplo, disciplina et authoritate, qui juvenes tam non professos quam professos, et Tertiarios instruat, eorumque excipiat confessiones, eamque authoritatem habeat in eos quam Magistri Novitiorum exercent in Novitios. Singulis noctibus dato ad silentium signo, cum eis conveniat ad oratorium seu ecclesiam ad disciplinam. Capitula culparum ter in hebdomada tenebit, quos tunc reprehendet et arguet de defectibus praeteritis et negligentiis. Horas B. Virginis quando in Choro non dicuntur, nunquam praetermittant, sed post alios suis temporibus in Choro recitent simul.

## Caput 6.

### *De Ostiario.*

Ostio proponatur frater quispiam, qui sit aedificationi et prudens, qui sine strepitu et urbane satisfaciat adventantibus. Altiora colloquia et et minus mortificata non permittat circa portam misceri; procuret autem in se et aliis, ut ibi cum reverentia et submissa voce omnia transigantur.

Quod si frater quispiam in hoc defectuosus sit, deferat eum Superiori, nisi admonitus emendetur; et talis deinceps, praeter aliam poenitentiam, quae ad Superioris voluntatem imponenda erit, excludatur a porta, nec vocatus ab aliis permittatur ad colloquium, sed ipse ostiarius honeste excuset eum. Vocati ad portam procurent cum saecularibus quae sunt salutis tractare, non futilia aut nugas. Abstineant a saltibus, et jocis, et multiloquio, ab iis etiam quae generant offensionem, a curiosis quaestionibus bellorum, et hujusmodi, quae magis expedit nescire, ne mentis perturbent quietudinem.

Nullus frater vocetur ab exercitiis Communitatis ad portam, ut quando est in Choro, in Schola, in Refectorio, Capitulo tempore Studii aut Silentii, nisi sit res omnino urgens, et tunc petatur licentia Superioris, sine cujus etiam licentia juvenes non vocentur ad portam. Nullus saecularis admittatur ad interiora domus aut dormitorium, nisi de eadem licentia, quae non debet omnibus promiscue concedi, sed praelatis et viris gravioribus, nam quae pervia sunt, vilescunt, et ubi omnibus omnia patent, non est religio.

## Caput 7.

### *De Sacrista.*

Procuret Sacrista munditiam et decentiam in Ecclesia et Sacristia, in quibus servetur ab omnibus perpetuum silentium, et rigorosum tamquam locis specialiter Deo consecratis, quas decet in sanctitudine custodire. Procurent etiam ut Sacerdotes non modo in Altari se decenter habeant, et cum debita reverentia ac devotione Sacro Sancta peragant, sed cum debita reverentia ac devotione ineant etiam sacra praemissa praeparatione. Si quis autem in hoc negligens appareret, admoneatur Superior et removeatur ab Altari nisi emendaverit se. Cum externis reverenter et curialiter conversetur, nec permittat in Sacrario deponi aliquam elemosynam pecuniariam aut recipi sub poena proprietarij. Curet habere memoriam Missarum in libro scriptam et admoneat Superiorem quod satisfactum sit benefactoribus, et aliis qui suffragia pro se fieri curabunt.

## Caput 8.

### *De Capitulo Conventuali.*

Semel in hebdomada celebretur Capitulum Conventuale in quo pro more primum commendatis statu et augmento Ecclesiae, Ordinis, Ecc.ae Praelatorum, benefactorum et aliorum quibus suffragia tam in communi quam in speciali debentur. Dictis ordinariis precibus habeatur collatio

devota a Superiore: mox quique suam culpam agnoscant, et accusent se de commissis defectibus, quibus Praelatus ex more reprehensionem et poenam accommodet juxta delicti et culparum qualitatem: hoc autem caveatur ne diutius quam par est Capitulum hoc protrahatur. Celebrari debet diebus veneris ante prandium, pulsata campanella refectorii simplici tractu. Nullus in Capitulo, aut alia quapiam Communitati excuset, aut loquatur nisi jussus aut interrogatus: in hoc autem delinquens graviter puniatur.

Caput 9.

*De Silentio.*

Silentium servetur in Dormitorio, refectorio, Sacristia, Ecclesia, atque etiam in Claustro, praeter horas collationi, seu colloquio designandas, quas judicio Superioris, et cum discretis relinquimus determinandas. Qui culpabiles in hoc reperientur puniantur. Ab hora prima noctis usque ad primam die sequentis silentium ubique servetur, nisi ex causa aliquando dispensetur.

Caput 10.

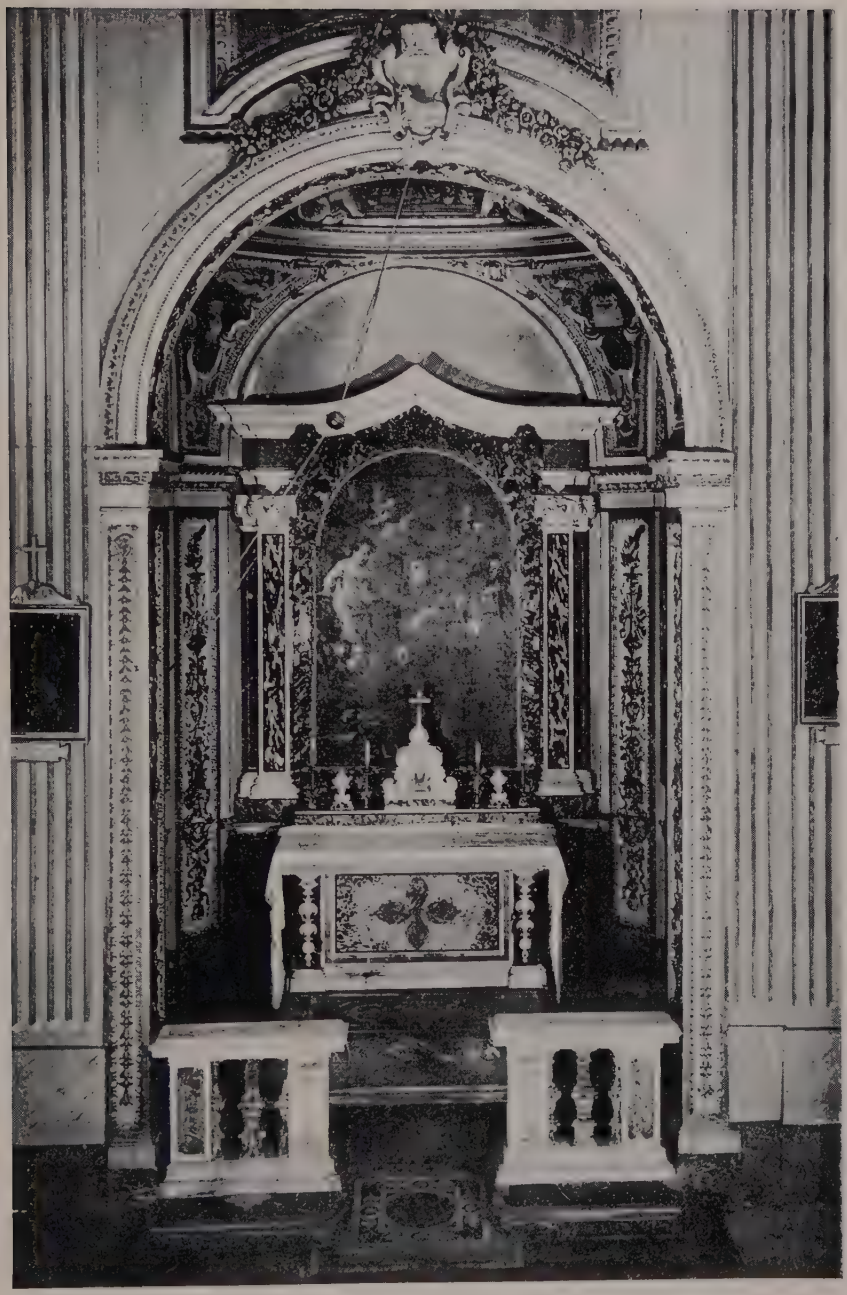
*De Communitate.*

Habeatur locus deputatus Sartori, in quo panni fratrum refici possunt, et ibidem deponantur superflua, quibus actu non contingit uti; nec quisquam in cella duos habitus aut tunicas servet, aut ulla in universum duplicia, ejusmodi omnia communi usui indigentium serventur quantum permittit mundities, cujus in omnibus haberi rationem volumus. Huic officinae praesit Sartor, qui lavandi etiam pannos curam habebit cum aliorum assistentia. Nulla permittatur in universum singularitas in refectorio aut dormitorio: neque huc inferri possint culcitrae. Dormiant fratres in saccis refertis palea, sicut decet humiles et pauperes. Usus linteaminum omnino prohibetur in dormitorio: deputetur autem locus necessitati infirmorum, quorum ratio semper habeatur juxta praescriptum medici, et nostrae paupertatis statum.

Caput 11.

*De Officio Divino.*

Recitetur Officium Divinum cum pausa, reverentia, et devotione, ad quod debeant convenire fratres secluso quovis impedimento. Ritus autem servetur eidem qui in Collegio nostro S. Antonij Lovaniensis servari consueverunt. Ad Matutinum surgant sesquihora post mediam noctem,



ST. ISIDORE'S CHURCH

(Chapel of St. Antony).

nec deinceps repetant lectum, sed post orationem mentalem applicent se studiis usque ad horam Primae. Ac proinde exercitia quae prima nocte habebuntur, ita disponantur, ut fratres mature se ad cellas recolligere possint, ne defectus contingat in necessario somno et quiete. Prima cum reliquis horis simul dicantur hora competenti. Ita simul etiam Vesperae cum Completorio, exceptis diebus solemnioribus et festivis, in quibus servetur consuetus modus. Diebus festivis et Dominicis cantetur Missa. Item Sabatho de B. Virgine, sicut et feria sexta nocturnum qui appellari solet Benedicta. Item Feriis 2ndis non impeditis cantetur Missa pro Defunctis. Quando alias cantandum erit, relinquimus judicio Superiorum cum consensu Discretorum.

## Caput 12.

### *De Oratione mentali, jejunio et disciplina.*

Habeatur oratio mentalis post Matutinum media hora, aut tribus quadrantibus. Ita ante Primam media hora, et post Completorium tantumdem. Ad quam omnes ad unum convenire debeant, praeter infirmos. Habeatur disciplina ter in hebdomada, a qua nemo sit excusatus: duret autem disciplina quamdiu dicendi sunt *Miserere mei Deus, De Profundis, Salve Regina cum consuetis orationibus.* Praeterea jejunium Regulae servetur etiam Quadragesima Benedictionis, eo modo quo Regula disponit, et Guardianus habeat specialem curam providendi eis qui his diebus jejunant. Jejunandum item in Vigiliis B. Virginis, omnium Sanctorum, Apostolorum, S. P. N. Francisci. Praeterea concedatur tempus recollectionis fratribus bis in anno, novem diebus ante Nativitatem Domini, et a Dominica Passionis usque ad Dominicam Resurrectionis, quo tempore servetur domi perpetuum ubique silentium, nullus vocetur ad portam, nisi de licentia Superioris: neque admittantur colloquia externa, nec mittantur foras fratres, nisi ob casus qui non possunt excusari. Liceat tamen semel in die convenire fratres ad piam exhortationem, seu collationem spiritualem, quam pro more quispiam ex maturioribus alternis vicibus habere potest ex Vitis Patrum, aut certe assumpto themate, illudque prosequendi ad excitandum spiritum.

## Caput 13.

### *De Visitatore Collegii.*

Visitatores Collegii inquirant diligenter super observatione Statutorum, et transgressores severe puniant. Visitatio autem Collegii fiat semel in anno, quae absente Rm.° P. Generali, personaliter fiat per Procuratorem

seu Commissarium Curiae respective ultramontanum. Visitatio autem non protrahatur ultra duos dies, vel ad summum tres, prout praescribunt Ordinis antiqua statuta, nisi legitima et urgente causa interveniente.

Sic subscriptum.

Confirmamus supradicta Statuta. In Nostro Conventu S. Mariae de Aracoeli die 16. Octobris anni Domini 1625.

Fr. Bernardinus de Senis
*Minister Generalis.*

## Instrument of Agreement by which Father Wadding and the Superiors of St. Isidore's undertake the government of the Irish College, Rome, to be founded by Cardinal Ludovisi (1).

(November 24, 1627).

*Copia della forma, et obligo, che deve havere e tenere il Rettore del Collegio Ibernese in ricevere et educare gli alunni di d^o^ Collegio eretto dal S. Card^le^ Lud^co^ Ludovisi Protettore della Natione sudetta.*

Sentendo il Sig. Cardinale Ludovisio Protettore d'Jbernia, che i sei giovani Jbernesi, i quali si mantengono in alcuni Collegi di Roma alle spese di Sua Sig^ria^ Ill^ma^ difficilmente si accordano a vivere con altri di natione diverse, e che spisso succedano fra di loro disentione e sottostare con disturbo grande di chi loro governa, ha risoluto levare gl'istissi giovani da detti Collegi, e mettere loro insieme in una Casa da pigliarsi a pigione inco^tro^ a S. Isidoro sotto la cura, e direttione dei Padri Francescani osservanti della med^ma^ natione Jbernese habitanti in d^to^ Convento di Sant'Isidoro, affinchè con la sopraintendenza del molto R. P.dre Fra Luca Vadingo Superiore de que Religiosi del ven. consilio et aiuto si vale SS^ria^ Ill^ma^ in ciascun nigotio di quel regno appoggiato alla Sua protitione gl'istissi giovani siano da loro med^mi^ ammaestrati nelle scienze, e sane ho^ne^, e ben disciplinati ne costumi, e col timor di Dio offerendoli il med^mo^ Card^le^ Protittore dare il vitto, vestito, pigione della Casa, e ogni altro loro bisogno scudi seicento l'anno di monete da pagarsi ai detti Padri per un mandato durabile diretto a Sig^ri^ Acciaioli e Martelli suoi depositari di scudi cinquanta il mese, e per una sola volta scudi Centocinquanta da spendersi nei mobili, che saranno necessari per il fornimento della Casa, e bisogni degli alunni rimettendo SS^ria^ Ill^ma^ al m^to^

(1) From the Ludovisi Archives, by courtesy of His Highness Prince Ludovisi-Buoncompagni.

Rev^do Prade Fr. Luca sud. la forma del loro governo con gl'infrast^tte conditioni. Che s'oblighino il P. Fr. Luca, e gli altri suoi Padri di d^to Convento di S. Isidoro mantenere sempre con d^a spesa il soprad. numero d'Alunni sotto le regole da farsi da d. Padri, ed approvarsi da SS^ria Ill^ma.

Che non possino ricevere o levare alunni sensa licensa di SS^ria Ill^ma.

Che debbano oltre il numero di sei giovani mantenere sensa pretendere assegnamento maggiore un Rettore et un servitore per loro servitio.

Che i giovani portino per adesso abito ord^rio da Prete finchè parerà a SS^ria Ill^ma disporre altrimenti.

E per osservansa pelle cose sud^e ha Sua SS^ria Ill^ma ordinato a me infra^tto di notificare in voce et in scritto le med^me conditioni a d^i Padri, et a consegnare al pred^to m^to Rev. P.dre Fra Luca il mandato di scudi centocinquanta per il vitto, vestito, e pigione della Casa, mobili e di cinquanta scudi del p^mo mese come ho fatto questo il 24 di Nov^bre 1627, dovendo l'scritto Padre Fr. Luca, e gl'altri sottoscrivere il med^mo Foglio,

Jo. Lucantonio Giunti di Urbino, elemosiniere del sud. Ill^mo et Re^mo Card^le Ludovisio Protettore che d'ordine di SS^sia Ill^ma, scritto quanto di sopra di mano propria con sigillo di D. Card^le.

Jo. Fr. Luca Vadingo Guardiano di Sant'Isidoro m'obligo alli soprad. capitoli.

Fra Antonio Iqueo Lettore di Teologia et discreto del convento.

Jo. Fra Martin Angelo Valesio Lettore di Teologia et discreto del convento.

Fra Joannis a S^to Francisco Lettor. et discretus.

Loco ✠ sigilli dd Frum.

## Father Wadding's Constitutions for the Ludovisian Seminary *alias* The Irish College, Rome (1).

(January 29, 1628).

*Institutiones Domus Hibernorum de urbe ab Ill.mo et R.mo D.no Card.le Ludovisio S. R. E. Vice-Cancellario, ac Protectore, fundatae primo die anni MDCXXVIII (1628).*

Prologus.

Legem esse lucem progredientibus in via virtutis, necessariam, ne in obvia impingant offendicula, aut a proposito honestatis scopo aberrent, ita apud universos in confesso est, ut nullus sit qui non censeat primam

(1) By the courtesy of Mons. Curran, Vice Rector, Irish College, Rome.

providentiae curam in hac esse statuendam. Quare insistentes securis bene sentientium vestigiis, eas regulas seligere ac praescribere visum fuit, quibus, in hoc nostro Viridario, pietatis ac doctrinae splendor diffundi posset ; ut qui ingrediuntur lumen videant, et sicut in die honesti ambulent.

Caput primum.

*De regimine Domus.*

Cum debita in omnibus subordinatione ad Ill.mum et R.mum. D.num Cardinalem Protectorem et Fundatorem, universum Domus regimen transigetur inter Presidem, qui erit Guardianus Collegii S. Isidori Fratrum Hibernorum Franciscanorum pro tempore existens, et Rectorum, qui erit Sacerdos Saecularis approbatae conversationis, et sufficientiae ; nisi necessitas, non occurrente istiusmodi Saeculari, Religiosum interim subrogare coegisset. In rebus gravioribus, et dubiis recurret Rector ad Guardianum praedictum, sed neque hic aliquid innovabit, in regimine, aut status domus absque consilio, et consensu Patrum Discretorum S. Isidori, qui domus hujus Assistentes erunt. Verum circa electionem Rectoris, et admissiones, et dimissiones Alumnorum, necnon gravem, vel notabilem rerum mutationem nihil fiat inconsulto Ill.mo D.no Cardinale Protectore, et Fundatore.

Caput secundum.

*De admittendis ad praedictam Domum.*

Quicumque in domum, ut Alumnus admittetur, sit Hibernus, nimirum in aliqua Hiberniae provincia natus, vel inde oriundus, utique ex parentibus Hibernis Catholicis, et in universum ejusmodi, ut legitime eum genuerint. Nec in his, nisi ex dispensatione Sedis Apostolicae speciali, Ill.mi Fundatoris indultu, et probabili magni cujusdam profectus expectatione aliquid innovari poterit. Ipse vero admittendus attingat decimum quartum aetatis annum, nec trigesimum egrediatur, ea vero sit indole, ut idoneus judicetur qui studia possit aggredi, et integritate membrorum, firmitate virium, totiusque corporis forma, ut cum Patriae fructum et sine Ecclesiae scandalo valeat in agro Dominico aliquando operari. Quare homines suspectae fidei omnino a domo ista suspendantur, item licentioris vitae vagabundi, qui temere etiam alicujus religionis habitum dimiserit, et generaliter quicumque publica alicujus infamiae nota censetur dehonestatus.

Admissus autem juret secundum formam juramenti quam instituit fel. rec. Pius Papa IV, se sub obsequio Summi Pontificis, ac S. R. C.

victurum, nec dicturum, revelaturum, moliturum, aut agendum aliis persuasurum, quod vel pacem, vel disciplinam domesticam perturbaturum existimet: imo vero addat se in omnibus et ubique prout potuerit, res, et statum praedictae domus promotorum. Quapropter sub expulsionis poena insuper prohibetur, ne ullis omnino communicent illa, quae in communi circa domus regimen, vel privatim inter ipsos decurrunt, nisi solis Superioribus, ad quos spectat de his providere.

Item post sex menses ab ingressu se jurejurando adstringet ad vitam Ecclesiasticam ducendam, Ordinesque suscipiendos atque, quandocumque suus voluerit Superior, profecturum se ad Hiberniam, aut quocumque eundum illi persuadebit tum patriae ipsorum tum Ecclesiae Catholicae utilitas ; et haec suo quisque Chyrographo relinquat testata in communi libro domus, qui ad illum finem erit ordinatus.

Nullus porro priusquam haec omnia et singula R. P. Praesidi sufficienter constiterint, et quae admittiendum pertinent, ipse praestiterit, habeatur ut Alumnus vel domesticus, sed candidatus tantum, et proinde admissus in praedictis probetur diligenter. Si quis vero, ante vel post emissum juramentum minus honeste se gerat, licitum sit Superiori illum dimittere quando a Rectore de prava ejus indole plene certificatus fuerit.

## Caput tertium.

### *De observandis circa pietatem.*

Post quam surrexerint, ac sese paraverint, teneantur omnes convenire tempore statuto in Oratorio ibidem per mediam horam oraturi mentaliter. Illuc etiam immediate ante prandium et coenam facto signo ordinario convenient recitaturi Litanias B. Mariae Virginis, et Antiphonam *Salve Regina*, vel aliam pro tempore equivalentem cum orationibus *Praetende Domine fideli famulo,* etc.; *Retribuere dignare*, etc. Denique antequam vadant cubitum, in eodem oratorio examini conscientiae, praesertim circa defectus illius diei, et privatae meditationis materiae percipiendae incumbent, donec signo a Rectore dato, et deinceps expletis Litaniis Majoribus, cum benedictione Superioris ad cubicula dimittantur, quo recta pergant sine ullo strepitu aut colloquio.

Providebit insuper Superior, aut domus Confessarius, ne unquam desit meditandi materia scripto tradita, aut in pio aliquo libro annotata, quam mane et vespere ante meditationem perleget ipse Rector, et qui pro tempore ab ipso ad id faciendum substitutus fuerit.

In Festivitatibus B. Mariae Virginis dicent simul in communitate Officium B. Mariae Virginis, summo mane Matutinum et omnes Horas, a

prandio Vesperas et Completorium. In Festis vero solemnioribus assistent Vesperis in Ecclesiae S. Isidori. Ibidem singulis diebus ferialibus audient Sacrum sui Rectoris, vel alterius designati, hora tamen determinata pro commoditate sui studii. In festivis autem diebus unusquisque uni Celebranti inserviet, tam pro talis ministerii merito, quam pro addiscendis ritibus et ceremoniis aspirantibus ad Sacerdotium necessariis.

Sit unus omnium Confessarius ex Patribus S. Isidori a R. P. Praeside constitutus, qui eorum audiat confessiones, et in spiritualibus instruat, praesertim in modo orandi, rite confitendi, conscientiam examinandi, et similibus de quibus etiam aliquando separatim cum iis extra confessiones agere, rationemque de profectu exigere debebit. Et praeter Confessarium domus ordinarium, sit unus vel alter praeterea extraordinarii, qui occurrente aliqua occasione confessiones eorum, qui eis confiteri voluerint, audire possint.

Teneantur omnes simul in quindena ac celebrioribus festis ad Sacramentum Confessionis, bene parari, et praescripta hora accedere, ac Eucharistiam reverenter sumere, nisi Confessarius Sacram Communionem differre consulerit, qui etiam juxta majorem profectus spiritualis observationem frequentiorem ejusdem Communionis usum concedere poterit.

Semper in vespera Sanctissimae Communionis suscipiendae noctu faciant in aula communi disciplinam, sed in Quadragesima et Adventu qualibet die Veneris, ut sic mortificationibus et praeparationibus istiusmodi nec non privata sacrorum librorum lectione (nam ad hoc aliquos habere debent) se ipsos ad omne genus virtutum et ecclesiastici hominis excellentem pietatem exercere valeant.

Praeterea certis anni temporibus, praesertim in vacationibus, ac si quando ad Sacros Ordines accedere debent, vel ad Missiones destinari, dies aliquot in divinarum meditatione, vel in aliis spiritualibus exercitiis prout Superiori expedire videbitur, insument.

## Caput quartum.

### *De observantia circa studia.*

Quod studiorum rationem et letterarias exercitationes pertinet, nemo suum sensum et voluntatem sequatur, sed potius R. P. Praesidis judicio se gubernari permittet: illi enim erit cura, et studia cuique in suo S. Isidori Collegio praescribere, et authores seligere, quibus potissimum dare operam conveniat, ut majorem fructum percipiant; et ideo omnes teneantur scholas S. Isidori pro excipiendis studiorum materiis adire, et eos solos libros habere, quos praevia Superioris approbatio tanquam studiis et pietati utiles demonstraverit commendabiles.

Nullus sine necessitate et Rectoris obtenta licentia a lectionibus, repetitionibus aberit, etiam domesticis si quando ex Superioris mandato litterarium aliquod exercitium domi faciendum erit. Ordinarie iis tenebuntur adesse, quae in Scholis S. Isidori fient.

Caveant ne in Scholis appareant negligentes, aut parum modesti, neve in disputationibus sint iracundi mordaces aut pertinaces, sed mansueti et mites et non solum magistris, sed etiam privatis Praefectis, seu Repetitoribus quo Superior iis constituerit, se obedientes exhibeant, paratique sint studiorum rationem reddere, quoties ab iis postulatum fuerit.

Semper ad scholas pariter eodem tempore et simul cum sociis sibi assignatis proficiscantur, et insimul domum redeant, neque inter eundum disputabunt, contendent, aut colloquentur, nisi submissa voce, ac latine, ubi occasio justa loquendi contigerit. Curent praeterea, dum per urbem aut alibi extra domum incedunt, ut obviis Praelatis ac viris religiosis reverentiam exhibeant, et omnibus modestiae exemplum praebeant, quo nationis et domus existimationi consulant.

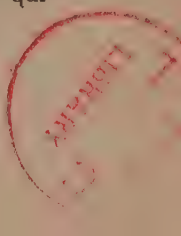
Nemo dum in dicta domo vivit libros particulares emat, aut procurandos curet, nisi ex Superioris licentia, et quos sic habuerit discedens, vel secum auferat, vel communibus domus usibus reliquant, ne alios librorum inutilium commoditate a debitis studiis avocet; in iis vero libris, quos ex communibus domus acceperint, non scribant nec ullas ducant litteras, neque mutuo illos, praesertim extra domum, ulli concedant, et eorum catalogum habeant, ut cum ab eis repetentur rationem reddere possint, nec fractos reddant, nec sine Rectoris licentia ex Bibliotheca deferant.

Bis in anno examinabantur praesentibus tribus Lectoribus S. Isidori, ut secundum profectum commendetur, vel negligentiam corripiantur, vel insufficientiam dimittantur. Certas diei horas, prout Superiori videbitur, studiis vacabunt, ac horarum omnium distributio juxta praedictae domus consuetudinem diligenter observabunt. Theses autem publicas aut privatas totius Discretorii judicio et consilio, dum in domo hac versantur, vel cum inde decessuri sunt, ex consuetudine Collegii S. Isidori defendent.

## Caput quintum.

### *De observandis circa domesticam disciplinam.*

Universi communem cum ceteris vivendi rationem sequantur, seque ad domus institutionem et consuetudinem accommodent, neque quidquam peculiare in lectulo, vestibus, libris, mensa, aut alia in re usurpent; et praeterea in cubiculorum distributione Rectoris acquiescant arbitrio, qui de his omnibus, prout melius expedire videbitur, disponet.



Nulli eorum liceat apud se pecunias ullas habere, sed quascumque vel ipso attulerint, vel cognati ad eos miserint, quae privatis eorum usibus permittentur, eas procurator domus ad ipsorum privatos usus servabit: neque ex iis absque Rectoris facultate quidpiam emere poterit aliquis.

Per menses alternative unusquisque eorum habebit curam ostii, nullos tamen admittent ad Aulam superiorem vel interiora cubicula absque Rectoris licentia, et qui vocantur ad colloquium alicujus, descendant ad portam inferiorem, cito autem se expediant, nec tempus studiis determinatum consument in multiloquio aut vanis confabulationibus. Omnes alumni R. P. Praesidi, ac R. Rectori, aliisque sub iis ordinatis ministris exhibeant obedientiam et reverentiam, ferantque patienter se ab illis admoneri vel etiam reprehendi, aut si quando opus fuerit mortificationibus a Superiore ordinatis corripi; secus autem facientes, et quicumque notabiliter deliquerit contra bonos mores, pacem et disciplinam domus exinde dimittantur, et expulsionis causa describatur in communi libro hujus domus, ad perpetuam errati memoriam atque aliorum exemplum. Si quis vero levius deliquerit, paratus esse debet pro arbitrio R.mi Rectoris eam subire poenam quae illi pro disciplina retinenda et communi bono fuerit injuncta, nisi se dimitti eligat.

Nemo litteras mittere aut accipere [valeat] sine licentia Rectoris, cui etiam ostendendas erunt, ut si velit, legere possit; cujus etiam arbitrii erit lectas mittere, tradere vel detinere, prout melius utiliusque duxerit, nisi is, ad quem scribunt, majorem D. Rectore aucthoritatem in ipsos habuerit. Nemo item ullis se immisceat negotiis, praesertim in expeditionibus quae ex Hibernia, Hispania, Flandria, Gallia transmitti solent, sub poena expulsionis.

Nemo e domo sine facultate, et comite a Rectore assignato, egrediatur, et cum eodem praescripta sibi hora redeant, neque ullus extra domum pernoctet, vel coenam sumat, nisi impetrata a R. P. Praeside facultate, quam tamen valde raro gravesque ob causas concedere oportebit. Qui ambulandi gratia egrediuntur, id faciant moderate, aestivo praesertim tempore, et simul cum sociis sibi assignatis, aut cum Rectore, vel alio ab ipso substituto exeant, neque ulla occasione eos deserant; ad domos vero quovis nomine suspectas, seu tabernas nullatenus divertant sub poena expulsionis a Domo.

Tempore studiorum per domum ne vagentur, neque uspiam alloquantur, nisi quid breve necessitas postularet, sed ad studia se conferant; loca etiam ministrorum domesticorum aut opificium ne adeant, neque cum iis tractent, neque quidpiam ab iis aut ab alio quovis accipiant, nisi a R.mo Rectore primo impetrata venia. Eo autem tempore quod

animorum aut corporum relaxationi conceditur, nihil agant vel loquantur immodeste, neque locum recreationi assignatum egrediantur nisi peculiarem vel generalem a D.no Rectore habeant facultatem.

Quoniam vero in hac domo diversarum Provinciarum, diversaeque conditionis ac status homines ad illam aequaliter constituendam et recte administrandam misceri necesse est, caveant omnes ab odiosis et contentiosis, inter se de his rebus personisque, tum colloquiis, tum comparationibus, quibus non raro animorum unio et concordia violatur et odia concitantur. Quare sub expulsionis poena stricte prohibentur omnes praesertim Provinciarum, et Nobilium Hiberniae, aut aliorum ibi commorantium distinctiones.

## Caput sextum.

### *De promovendis ad Sacros Ordines, et mittendis in Hiberniam.*

Cum in his duobus consistat domus hujusce finis R. P. Praeses diligenter advertere debet, an promovendus vel mittendus ea virtutis et doctrinae sufficientia praeditus sit, quae demonstrat eum non neglexisse aut violasse media, quae ad utramque comparandam in domo ista subministrantur: quare nullus, nisi praemisso examine, et praeparatione per exercitia spiritualia probatus ad sacros ordines promoveri debet.

Admoneantur ordinandi, quod cum erunt Sacerdotes, non minus inde obligatos se intelligant ad servandas domus regulas, quam antea, vel potius ut humilitate sua et exemplo ceteris praeluceant: idque se pro virili facturos Superiori denuo et nominatim promittat, cum primos ordines sacros sunt suscepturi; et omnes Sacerdotes celebrent juxta intentionem R. D. Rectoris, aut Praesidis Collegii. Mittendi ad Hiberniam lucrandarum animarum causa, eo accuratius examinentur, et disponere se cogantur, quo periculosius aggrediuntur; nec prius dimittantur, quam compertum sit iis esse instructos dotibus, et commendari circumstantiis, quae ad talem missionem requiruntur: quod si minus expedire ad Dei gloriam videbitur, ut talis aut tali tempore mittatur, et propterea retineri vel alio mitti magis conducat, alterutrum juxta occasionis opportunitatem prudens R. P. Praesidis judicium disponat.

Qui autem mittendi videbuntur, iis facultates concedantur et procurantur, quae Sacerdotibus ad Hiberniam proficiscentibus concedi solent, prout recepta Domus consuetudo praescripserit; accepta tamen ab illis primum promissio de praestanda illi obedientia, penes quem erit rerum Ecclesiasticarum suprema cura in ea dioecesi, ad quam proficiscuntur.

Caput septimum.

*De oeconomia Domus.*

Ut omnis confusionis et suspicionis occasio penitus amoveatur, et aperte possit constare de statu praedicta Domus, ac prudenti rerum administratione, ita ut utriusque ratio reddi possit cuicumque Ill.mus R.mus Cardinalis Protector et Fundator eam exigendam commiserit, debet esse liber accepti et expensi, in quo omnia clare et distincte describantur.

Singulis autem diebus Rector a dispensatore exiget rationem eorum quae illi pro communibus expensis committantur, et ipse singulis mensibus illam reddet R. P. Praesidi, sine cuius consensu nullos quovis praetextu faciet extraordinarios sumpium aut ab aliis fieri permittat; sicut neque procurationes aliquas anticipatas; sed si quae huiusmodi occurrant, quae in emolumentum domus cedere videbuntur, cummunibus Superiorum suffragiis examinentur et acceptentur.

Unusquisque igitur Apostolicae voci obediens, qua vocatione a Deo vocatus est, in ea Domino pacifice et alacriter inserviat, pacem, modestiam, humilitatem atque charitatem colat, contentiones atque aemulationes vitet, quae cum opera carnis sint, eodem Apostolo testante, maximorum saepe malorum causae existunt. Si quis autem aemulari velit, aemuletur charismata meliora, hoc est virtutes aliorum, ut apud eundem Apostolum habetur, et omnes denique sciant se huic domui aptiores fore, et ad finem praescriptorum consequendum capaciores, quanto ad pietatem comparandam alacriores et ad studia capessenda diligentiores, et denique ad obtemperandum promptiores se habuerint.

Anno MDCXXVIII, idibus Jan. suprascriptae Constitutiones lectae fuerunt in publico, praesentibus Perill. Viro D.no Luca Antonio Giunti Ill.mi Cardinalis Elemosinario et in rebus Collegii ejusdem substituto, R. P. Fr. Patritio Comefordo ord. Erem. S. Aug. Theol. Doctore, meque ipso, et PP. Fr. Antonio Hiqueo et Martino Valesio Ord. Min. S. Theol. Professoribus, Fr. Joanne Poncio Philosophiae Professore, R. D. Eugenio Calanano Seminarii Rectore, et omnibus ejusdem Seminarii Alumnis universas easdem Constitutiones approbantibus et admittendibus. In quorum fidem hoc testimonium adhibui mea manu scriptum et subscriptum, et sigillo majore Collegii nostri S. Isidori munitum. 4 Cal. Febr: an: suprad:

Fr. Lucas Waddingus, Guardianus Collegii S. Isidori et praedicti Seminarii Praeses.

Loco ✠ Sigilli.

Fr. Patritius ab Angelis, alias Quemerfordus.

Lucas Antonius Juncta, Eleemosinarius Ill.mi D.ni Cardinalis Ludovisii, atque ejusdem in Collegii negotiis substitutus, testificor ut supra, et fuisse prius lectas et approbatas ab eodem Ill.mo D.no meo.

## Decree of Propaganda *re* Students of Irish College and of S. Isidore's.

*Decretum Sac. Congregationis de Propaganda Fide habitae die 8. maii 1628* (1).

Fuit Congregatio de Propaganda Fide in Palatio Illustrissimi Domini Cardinalis Borgia, cui interfuerunt quattuor tantum Cardinales, videlicet ipsemet Borgia, Bentivolus, Ludovisius et Cornelius, et R.mi Domini Corsius et Sornelius et Pater Dominicus.

In ea primo referente Ill.mo Domino Cardinali Bentivolo convenire, ut alumnis saecularibus Collegii Hibernorum ab Illustrissimo Domino Cardinali Ludovisio erecti, et Fratribus similiter Hibernis strictioris Observantiae Collegii S. Isidori urbis aliquod certum Viaticum per Sacram Congregationem decernatur, quo vel in patriam reverti ad laborandum in Vinea Domini, vel in Missionum loca, ad quae cum Superiorum approbatione dirigentur, se transferre possint. *Illustrissimi Patres pro singulis Alumnis saecularibus praefati Collegii Hibernorum scuta quindecim, pro Fratribus vero S. Isidori scuta decem decernenda esse censuerunt.* In cujus decreti executionem fuerunt assignata scuta quindecim Terentio Calli Presbytero Hibernensi alumno dicti Collegii Hibernensis, et scuta viginti duobus Fratribus sancti Isidori pro eorum viaticis; et pro facultatibus ab his tribus petitis iidem Illustrissimi Patres jusserunt adire Congregationem sancti Officii.

## Letter of the Fathers of St. Isidore's to the King of Spain, requesting His Majesty to take the College under his special Patronage (2).

(Nov. 29, 1628).

*Copia de la carta que a los 20 de 9bre (Noviembre) de 1628 se escrivió al Rey y se encaminó en pliego del Cardenal de Trejo.*

*Señor,*

Los Padres descalzos de España fundaron en Roma, en el Pontificado de Gregorio 15 un Hospicio contra la voluntad de los Superiores de la Religion, que temieron la separacion que después se in-

(1) MAREFOSCHI, l. c., p. 72.

(2) Archives, Merchants' Quay. The Letter bears corrections in Wadding's hand.

tentó del cuerpo della : por esta, y por otras razones fue servido V. M. de escrivir al Duq(ue) de Pastrana, q(ue) Dios aya en gloria para q(ue) con todas las veras tratase con el Papa q(ue) oy es, hiciese pasar los dichos Padres al Convento de Araceli adonde concurrian antes, y se recojen todos los huespedes ultramontanos. Hizolo el Duq(ue) y se entregó el hospicio a Padres Españoles de la observancia; estos eran pocos, y estaban de mala gana en casita solamente principiada y desacomodada, y mucho mas porq(ue) les pedian dos mil y quatrocientos escudos en q(ue) estaba empeñada la fabrica, los quales no queriendo ni pudiendo ellos pagar, se dió decreto en la Congregacion de la Visita Apostolica q(ue) dentro de un mes se pagasen los acreedores, o se vendiese la Casa. en este aprieto consultó el P^e Gnal q(ue) oy es con el Duq(ue) de lo q(ue) se devia hacer, y se resolvió q(ue) se diese para Collegio de los Religiosos Yrlandeses franciscos de los quales avia aqui buenos sujetos, y q(ue) hallavan quien les pagasse las deudas. Concurrió a esto la Voluntad del Papa con q(ue) les entregaron la Casa a los dichos Padres el año de 1625 y el S^r Card^al de Trejo Presidente del Consejo Real de V. M. les amparó y favoreció y pagó por ellos las deudas; fabricaron lnego los dichos Religiosos lo q(ue) faltaba para perfecionar la Casa con grandes gastos de millares de escudos y ultimamente compraron el sitio de la Casa del qual se pagaban 40 escudos el año de cánones, y otro contiguo para huerta q(ue) costó seis mil y tantos escudos.

Hanse llamado para ello religiosos de los estados de V. M. particularmente de las Provincias de Santiago y Andalucia y del Collegio de Lovayna de la misma nación q(ue) V. M. tanto favorece con su amparo y limosna anual situada en el Castillo de Anvers ; dessos se hallan ya en Casa 29. y fundado el Collegio con authoridad y gran Credito tiene estudio de Theologia, de Filosofia y de Controversias de la fee. el P^e Gnal puso en él por Guardian al P^e Fr. Lucas de s fran^co. Chronista Gnal de la Orden a qien siendo Lector de Theologia en s fran^co de Salamanca envio Felipe 3 Padre de V. M. de gloriosa memoria, el año ce 1618 por theólogo del obispado de Cartagena a esta Ciudad, en la qual ha servido estos 10 años en la causa de la limpia conc^on de la virgen Sra y otras, no solamente al dicho Obispo, mas a todos los demas Embajador de V. M. al Duq(ue) de Albuquerq(ue), al Conde de Monterrey, al Duq(ue) de Pastrana, al Duq(ue) de Alcalá, y últimamente al Conde de Oñate como cada uno de ellos testificará, y se puede ver en el libro q(ue) el compuso de las legacias de V. M. y de Felipe Tercero acerca ... y se dedicó a V. M. De este servicio y de otros del dicho Padre podre dar larga relación el Sr. Card^nal de Trejo q(ue) todo el tiempo q(ue) estuvo en Roma le hizo singularisima merced.

Lector de Prima es el Padre fray Anselmo Higuero, hombre docto y de prendas q(ue) se crió y leyó Theologia en el Collegio de Lovayna y después en Colonia. De Visperas lee el Padre fray Martin Valerio de grande ingenio y erudición Collegial q(ue) fue supernumerario por especial merced de Felipe 3 en el Collegio de S Pro y s Pablo en Alcalá; Lector de Filosofia es fray Juan Ponce de rara habilidad hijo de el Collegio de Lovayna. Vive también en la dicha Casa per especial orden del Pe Gnal fray Juan Riera Syndico del Reyno de Mallorca en la Causa de Raymundo Lullo q(ue) con las diligencias de esta Casa se adelantó mas q(ue) con todas las pasadas. Además la tienen los Embajadores de V. M. la Casa por tan suya q(ue) vienen a ella muy amenudo, el Duq(ue) de Pastrana en ella se retiraba para despachar los Correos y para las negociaciones secretas del servicio de V. M.: y por la devoción q(ue) tenia a los q(ue) viven en ella les acabo el clautro de q(ue) ay memoria y inscripción en piedra, y el Duq(ue) de Alcalá hizo la cisterna como lo muestran sus armas. El Sr. Cardal de Trejo afuera otras fabricas q(ue) hizo en la casa labró para si un quarto q(ue) esta siempre para el servicio de los Ministros de V. M. La Casa tiene por titular al glorioso s Isidoro de Madrid, de qien esa Villa sè ha servido de dar para ella reliquia.

Siendo pues esta Casa por tantos titulos de V. M. pareció bien a los moradores della supar (que) se sirviese V. M. de tomarla debajo de su proteccion y amparo y mandar a sus Embajadores q(ue) la amparen y favorezcan en todas las ocasiones, y defiendan y mantengan a los q(ue) viven en ella en pacifica posesion asegurando a V. M. q(ue) abrá perpetua memoria de este beneficio, y cumplirán los Religiosos con su obligacion rogando de continuo por V. M. y por los augmentos y perpetuo establecimiento de su Catholica Monarchia, Guarde Dios a V. M. con felices y prosperos sucessos a bien de toda la Chrìstiandad.

Del Collegio de S. Isidoro de Roma a los 29 de 9bre (Noviembre) de 1628.

## Account of the Foundation of the Irish College, Rome, furnished by Sig. Lucantonio Giunti, Almoner of Cardinal Ludovisi (1). (c. 1630).

*Discorso et informatione sopra la Creatione del Collegio Ibernese fatta dal Cardle Ludco Ludovisi nella Città di Roma vicino alla Chiesa di S. Isidoro.*

Essendo vacata per morte del Cardle Veralli la protettione d'Ibernia la Sta di Nro Sigre Papa Urbano 8° havendo riguardo al pio, et gene-

(1) Ludovisi Archives, by courtesy of the Prince.

roso animo del Card^le^ Ludovisio di glor. mem. giudicò che tal protettione fusse ben collocata nella Sua persona, e dopo avergliene Sua Beat^ne^ fatta parola in Concistoro glie ne fece anche speditione del breve secondo il solito.

Subito che S. E. ebbe accettata la carica andò pensando al modo di fruttuosamente esercitarla et presa esatta informasione di quel Regno, sue Provincie, Vescovati, Monasteri et Religiosi, che sono in esso e di tutti i suoi bisogni dal m^to^ Rev. Prad. fra Luca Vadingo allora Guardiano di S. Isidoro di Roma et alli padre Rocchi allora auditore dell'Em^mo^ Card^le^ Bentivogli et Agente del Clero Jbernese nella Corte di Roma et al pres^te^ Vescovo in quelle parti, giudicò intanto S. E. che il maggior bene che potesse farsi a quei cattolici altrettanto tenaci della Sua Santa fede quando agitati et depressi dagli eretici fusse d'instituire un Collegio di giovani in Roma, i quali ben educati et approfittati nelle ... si rimandassero a loro paesi per coltivare quella Vigna in varii misterii e poichè subito poteva S. E. effettuare il Suo pensiero di fondare formalmente d^to^ Collegio per la moltiplicità delle spese gli occorrono fare per il mantenimento del suo stato et il notabilissimo annuo assegnamento d'elemosine fatti a tutti i mendicanti, et luoghi pii di Roma e di Bologna senza l'estraordinarie che faceva giornalmente in grossa somma, stabilì di mantenere sei giovani in diversi collegi di Roma.

Fatta dunque elettione mediante il P. Luca sud^to^ di sei giovani più abili, che si trovassero in Roma ott^ne^ da Pad. Rev. gen^le^ della Comp. di Gesù e forse da N. Sig^re^ medesimo di poterne mettere due in Collegio Inglese, et due nell'altro de Maroniti, et due che restonno nella dossena col far assegnamento a tutti di vitto et vestito, che poteva importare 600 scudi l'anno circa.

Seguitossi per qualche tempo in questa forma ma però con poco gusto delle Collegiali dei sud^ti^ Collegi, et degli istessi studenti Jbernesi, poichè giornalmente vi erano tra di loro rotture, i Padri Gesuiti furono forsati a cacciarne uno dal Collegio Inglese et un altro da quello dei Maroniti, l'uno per alcune trasgressioni fatte, et l'altro per tirato un coltillo ad uno maroniti del Collegio medesimo.

Vedendosi questa impossibilità di tenere i sud^i^ giovani Jbernesi uniti con altri di natione diverse e contrarie conseguentemente che in questa forma l'intensione di S. E. non poteva sortire il suo effetto il P. fra Luca, et jo, che esercitano l'uff. d'elemosiniere discorressimo più volte insieme del remedio et considerando, che l'unico sarebbe stato di tenere gl'istessi giovani insieme in una Casa andassimo calcolando bene la spesa in mantiner loro sei giovani, un Rettore et un ser^re^, con la pigione dell'istissa Casa, e fatto tra di noi il calcolo più di una volta, si prese risolutione

di parlarne a S. E., come io feci dicendogli che con l'istesso denaro si poteva alimentare e tenere i sud^i giovani da Loro med^mi con maggiore profitto degl'istessi, e riputat^ne di S. E. col fare apparire la carità che faceva alla natione aggiungendoli che si attirava solam^te la spese dei mobili per la provisione de quali doveva S. E. una sol volta dare 150 scudi incirca. E che circa poi l'insegnare a i giovani il P. fra Luca consigliava che si mandassero alle scuole degli istissi Padri di S. Isidoro i quali come nationali s'esibivano di fare loro la carità, et avere al loro profitto part^re applicatione.

Prese S. E. bene il negotio, ma ne fece due difficoltà, l'una che sarebbe stato di maggior suo gusto, che li giovani fossero sotto la direttione dei Padri Gesuiti non già perchè egli non fosse più sicuro, che quelli non fussero stati ben governati, et ammaestrati da quei Religiosi con la sopraintendensa del P. fra Luca, ma perchè poteva accadere che egli o si partisse da Roma o dal Monastero di S. Isidoro, temeva che in tal caso non fosse per passare bene il loro governo.

2° che non voleva finchè ne potisse stabilire quell'opera, che si chiamasse Collegio o portassero alito particolare da Collegiali, ma si vestissero semplicemente di ferraiolo e sottana.

Si rispose alla prima difficoltà, che p adesso poteva S. E. lasciare ai giovani al governo de frati e che in evento poi della partinsa del P.re fra Luca o p altro accidente pregiudichevole ad essi poteva S. E. rimoverli dalla lora cura, si quietò della risposta et si superò la 2^a^ col rimettere all'arbitrio dell' E. S. e la nominatione e l'abito dei sud^i giovani. Havutosi da S. E. il denaro per comprare i mobili e presasi a pigione la casa incontro a S. Isidoro, dove abitano di presente, proveduto il Rettore, che fu un tal D. Eugenio Sacerdote Jbernese, et un serv^re si fornì nel miglior modo, che si potè detta casa e si fecero venire ad abitarla. Sono poi stati ben disciplinati dagl'istissi Religiosi con la vigilanza et diligenza del Pad fra Luca avendo alcuni di essi sostenuti conclusioni pubbliche anco con intervento de SS^ri^ Card^li^ e fatte altre virtuose et lodevoli attioni di utile a loro med^mi di riputat^ne al Car^le^ et alla natione istessa.

Mentre poi piacque a S. E. di fare in Bologna il Suo testamento l'anno 1629, et conferendo meco la Sua volontà in molte cose di esso acciò gli suggerissi com'egli vi comandò, se alcuna cosa di più havessi conosciuto espedienti, io ricordai a S. E. di stabilire il mantenimento dei giovani Ibernesi a' quali prese poi risolutione di lasciare quel che gli parve bastante per la Sua fondatione nominatione e stabilimento di Collegio, com'appare nell' istisso tistamento scritto di mio pugno et autinticato da S. E. che hoggi si e ricevuto et eseguito, e deve eseguirsi nel

più che resta dall'Ecc^mo Sig. Principe e dei padri esecutori, et questo e quanto posso dire in tal proposito.

Jo LUCANTONIO GIUNTI di propria mano.

## Appeal of the Irish Franciscans for a Commission of enquiry relative to the transfer of the Irish College to the Jesuits (1).

*Beatissimo Padre,*

Avendo V. S. deputati quattro Cardinali della Congregazione Propagandae Fidei, cioè Bentooglio, Spada, Gaetano, e Ginetti, e tre Prelati, Monsignor Maraldo, Paolucci, e Datario, tutti omni exceptione majores, per vedere la controversia del Seminario Ibernese fra li Padri Gesuiti, e li Religiosi di s. Isidoro, non vogliono detti PP. Gesuiti informare, e procurano di persuadere a V. S., ed a altri, che li Signori Cardinali non vogliono accettar detta Deputazione, essendo ciò onninamente contrario: poichè tutti s'esibiscono attualmente de fare la Congregazione ad ogni tempo ed ora, che li detti PP. vorranno. Ma vorriano così sfuggir l'integrità di tali, e tanti Cardinali, e Prelati, trattando di metter la Causa in Rota, dove avranno loro vantaggi notabili, nè si potrà combattere con armi uguali di spese, di Avvocati, e Procuratori, che hanno dentro, e fuori di casa in abbondanza. Non avendo all'incontro i Frati di S. Isidoro a chi ricorrere per le spese, nè altra persona, che possa difendere, e mantenere la loro Causa, e giustizia, eccetto il P. Fr. Luca, il quale si trova tanto occupato con l'officio, che attualmente esercita in questa Curia, e vari negozi della Religione, che difficilmente potrebbe attendere a tante fatiche, e continue Informazioni, che si richiedono in somiglianti Cause Rotali. Oltrechè con ogni riverenza si mette in considerazione a Vostra Santità di quanto pregiudizio sarebbe per il povero Seminario questa lite: posciachè certa cosa sarìa, che venendo il Seminario in mano dei PP. Gesuiti, vorranno rinfrancarsi delle spese fatte con quella piccola entrata, che tiene il Collegio. Pertanto si supplica umilmente Vostra Santità, che voglia restar servita di persistere nella prima Deputazione dei Signori Cardinali, e Prelati, acciò uno intuitu, e con soddisfazione dell'una, e l'altra parte veggano questa causa, e senza spesa, o strepito si possa tandem aliquando terminare. Che il tutto si riceverà a favore, e grazia singolare di V. S.,

Quam Deus etc.

(1) MAREFOSCHI, l. c., pp. 78–79.

ST. ISIDORE'S CHURCH

(Immaculate Conception, by Carlo Maratta).

## Appeal to the Pope by the Students of the Irish College in same matter (1).

*Beatissime Pater,*

Post beatorum pedum oscula. Quandoquidem Collegium Hibernorum in Urbe cura et solertia PP. Franciscanorum strictioris Observantiae apud Sanctum Isidorum inceperit, creverit, et adoleverit, et iidem Patres nos magno nostro bono huc usque in litteris, et pietate laudabiliter educaverint: cumque minori sumptu ex multiplici subsidio vicini Coenobii S. Isidori plures sustentari possint Alumni, neque tempus terere oporteat accedendo ad scholas longinquas, Nos infrascripti praedicti Collegii Alumni ad Vestrae Sanctitatis pedes pervoluti humiliter supplicamus, ut Vestra Beatitudo non permittat regimen praedicti Collegii ad alios transferri. Plures aliae suppetunt rationes, quas re Vestrae Sanctitati pariamus taedium, reticemus, D. O. M. Vestram Sanctitatem diu servet incolumem.

Sequuntur nomina 7. Alumnorum, quae omittuntur.

## Sentence of the Rota in controversy *re* transfer of the Irish College (2).

*Sententia lata 19 Januarii 1635 in Causa Romana Collegii.*

Christi Nomine Invocato pro Tribunali sedentes, et solum Deum prae oculis habentes. Per hanc nostram definitivam Sententiam, quam de Coauditorum nostrorum consilio, et assensu ferimus in his scriptis in Causa, sive Causis coram Nobis in prima, seu alia veriori instantia verten. inter Ven. Patres Praepositum Generalem, Assistentes Societatis Jesu eandemque Societatem Actores ex una, et Excellentissimum Dominum Nicolaum Ludovisium Principem Venusiae germanum fratrem, et haeredem qu. bo: me: Eminentissimi Domini Cardinalis Ludovisii, nec non Priorem, seu Guardianum Fratres et Conventum Sancti Isidori de Urbe Religionis S. Francisci de Observantia, et R. P. Fratrem Lucam Wadingum ejusdem Religionis Rev. Conventos partibus ex altera, de et super executione piae voluntatis, ac testamentariae dispositionis ejusdem Domini Cardinalis Ludovisii circa Collegium Alumnorum Hyberniae, illiusque curam, et gubernium, rebusque aliis in actis causae, et causarum

(1) Marefoschi, l. c., pp. 80–81.
(2) Marefoschi, l. c., pp. 81–82.

hujusmodi latens deductis; dicimus, pronunciamus, et declaramus, sententiamus, ac decernimus, voluntatem, et testamentariam dispositionem ejusdem Domini Cardinalis Ludovisii circa dictum Collegium Hyberniae fuisse, et esse observandam, et exsequendam, curamque, gubernium, et administrationem praefati Collegii, illiusque bonorum omnium eidem Collegio quomodolibet assiquatorum spectasse, et spéctare ad Ven. Societatem Jesu, cujus fidei et curae per ipsum Dominum Cardinalem in dicto ejus testamento commissa, et tradita fuit, ipsamque Societatem, ac illius Reverendissimum Patrem Praepositum Generalem et illius Procuratorem Generalem predicta Societate immittendum, ac imponen. fore, et esse in realem, et actualem possessionem administrationis, curae et gubernii dicti Collegii, oc ipsius bonorum omnium ubilibet existentium una cum juribus, et pertinentibus quibuscumque, et sic immissum manutenen., et alias quomodolibet necessarium, et opportunum mandatum decernendum, et relaxandum fore, et esse, prout decernimus et relaxamus, molestationes, vexationes, et impedimenta quaecumque illatas, et illata fuisse injustas, et injusta, ac de facto factas, et facta etc. super quibus perpetuum silentium imponendum fore, et esse prout imponimus, expersas in causa factas ex causis animum nostrum moventibus remittendo, et ita dicimus etc. non solum praedicto sed omni alio meliori modo etc.

## Names of Students of the Irish College while in charge of the Franciscans (1).

*Alumni sub Patribus s. Isidori.*

1. Eugenius Colganus Ultoniensis
2. Ioannes a s. Laurentio Ulton.
3. Christophorus Chamberlinus Ulton.
4. Edwardus Wale Momoniensis
5. Terentius Kelli Ultonien.
6. Ioannes Cusaceus Momon.

Hi sex primi fuerunt cum quibus incepit Collegium.

Deinde sequuntur:

7. Edwardus Fordus Lagen.
8. Edwardus Archerus Lagen.
9. Andreas Lupus alias Wolf Momon.
10. Patricius Walesius Momon.
11. Malachias Rathaeus Connacen.

(1) Marefoschi, l. c., pp. 69-70.

12. Edmundus Guldaeus Momon.
13. Ioannes Fahy Connacen.
14. Rogerius Dermitius Ulton.
15. Philippus Klery Ulton.
16. Rogerius Gormanus Momon.
17. Donaldus Hesse, alias Heys Lagen.
18. Donatus Brouder Conacen.
19. Ioannes Moriartus Lagen.
20. Marcus Quiglaeus Mom.
21. Patricius Archerus Lagen.

## Eulogy of St. Isidore's by the celebrated historian, Michelangelo Lualdi.

(1650). (1)

Dell'antica Religione degl'Ibernesi ne abbiamo domestico esempio in Roma in due Colonie di quella Natione. La prima la fondò Ludovico Ludovisio Nepote di Gregorio XV, Cardinale Protettore dell'Ibernia. Il quale vedendo che con l'occasione di Ministri Eretici mandati colà dalla corona d'Inghilterra, vi si andava spargendo l'Eresia, portatavi di più da gran quantità di Mercadanti Inglesi, fondò in Roma il Collegio. In cui come in argine impenetrabile contro la Corrente impetuosa delle corrotte opinioni, gli alumni di quella Natione appresi gl'insegnamenti della Pietà e delle vere Dottrine ne ritornassero alla Patria a combattere i mostri dell'Eresie... La seconda Colonia è pure un Collegio di Ibernesi, ma regolari sotto la disciplina più austera del Serafico, fondata nel Monte Pincio sotto di Urbano VIII. I Riformati Francescani sono molto numerosi in quell'Isola. Di questi alcuni della gioventù più tenera si mandano a Roma in questo Collegio per l'acquisto delle scienze più nobili; e sono 50 soggetti in circa alimentati con molto plauso dalla carità dei pietosi romani

De'quali altro non dico se non che, chi brama in terra vedere un chiuso Cielo non ha d'uopo d'ali per poggiare alle stelle, basta che porti il piede nella sommità del Monte dentro del sacro Albergo, e vedrà nel volto di quella gioventù romita il raggio divino, che nelle menti gl'illumina, e nella carità gl'infiamma. Il candore nativo accresciuto da splendori della purità dei costumi vibra lusinghieri lampi, che nello stesso tempo

(1) *L'origine della Christiana Religione,* di MICHELANGELO LUALDI, Romano (Roma, 1650, Tom. 1, pp. 107–8).

incatenano le pupille, e la fanno riverentemente seguace di una virtù eroica, che regnar veggono in quei solitari Alunni.

L'innocenza ha il suo seggio nel fronte. La pudicizia il suo trono negli occhi, il silenzio siede nelle labra, che non si sciolgono se non per fare acquisto della verità nel Liceo, fuori delli cui cancelli la lingua mutola è tanto quanto è loquace la modestia del corpo, di cui ogni moto è voce, che persuade l'onestà, che accende all'amore di quell'alta filosofia Cristiana, che insegna il dispregio del mondo, la quiete del cuore, la tranquillità della mente.

## Letter of the Father General to Luke Wadding "lovingly commanding" him, in consideration of his great age and in the interests of the Order, to abstain from attending the Community exercises at St. Isidore's.

(1651). (1)

*Fr. Petrus Manero Totius Ordinis Minorum S. Patris Francisci Minister Generalis et Servus. Dilecto Nobis plurimum in Christo Patri Fratri Lucae Waddingo eiusdem Ordinis, Provinciae vero nostrae Hyberniae Lectori Emerito, et Ordinis Patri, salutem in Domino sempiternam.*

Seraphicae Religionis nostro commissae gubernio aequa et laudabilis directio postulat, ut Patres de eadem optime meritos congruis opportunisque gratiis atque favoribus libentissime prosequamur. Cum igitur Paternitas Vestra, per longam annorum seriem, fausta, plausabilia atque doctissima Ordini nostro incessanter praestiterit obsequia; eiusdemque Ordinis iura et praerogativas in Romana Curia, modo scribendo, modo negotiis exemplariter insistendo, et perpetuo tuae conversationis Praelatis Maioribus et Minoribus ac cunctae Universitati, religiosa specimina exhibendo, in magnam semper securitatem ac venerationem devexerit: cumque etiam nostrae Religionis Annales summo labore summoque iudicio ac studio quampluribus voluminibus exaraverit, nec non in pluribus sacris Eminentissimorum et Reverendissimorum Cardinalium Congregationibus perennes sacrae doctrinae splendores diffuderit; Nos tuae confractae validitudinis tuaeque venerandae canitiei (ut par est) morem paterna caritate gerentes Paternitati Vestrae amanter praecipimus, ut, ob tui conservationem in Religionis profectum, a Chori, Refectorii, Disciplinae, ceterisque rigorosis Communitatibus deinceps abstineas; ut eo magis Dei, Religio-

(1) Archives, Merchants Quay.

nisque obsequio, gravioribus ac opportunioribus operibus insistendo; vacare valeas. Praecipientibus insuper omnibus et singulis Patribus et fratribus in Conventu nostro S. Isidori de Urbe pro tempore de familia commorantibus, ut tibi, tamquam Religionis Propugnaculo, reverentiam omnem ac religiosam servitutem exhibeant. Vale, Venerabilis Pater, Dei et nostra benedictione munitus. Datis Romae, die 18 mensis Octobris 1651.

Fr. Petrus Manero
*M. Generalis.*

L. ✠ S.

De Mandato R.mi

Fr. Michael Angelus a Neapoli
*Secretarius Generalis Ordinis.*

## Rules to be observed by domestic and extern Students attending lectures at St. Isidore's (1).

(1656).

*Regulae firmitur observandae in utraque Schola Collegii S. Isidori a RR. PP. Guardiano et Discretis approbatae, et a R. Ad. P.Procuratore Generali, eiusdem Collegii Superiore confirmatae.*

Quandoquidem omnes respublicae et societates humanae bene institutae sive seculares sint sive regulares suis legibus gubernantur, nullaque diu consistere possit sine prudenti et stabili directione legis, quae jubet honestum prohibetque contrarium, quae interpres et aequitatis, dogma sapientum, correctio excessuum, communitatis compositio, criminis fuga, propterea iudicatum est valde expedire pro stabilienda, et conservanda hac studiosa conjunctione religiosorum et saecularium, regulas quasdam praescribere, quibus quid cuique agendum et observandum sit, innotescat, et inexcusabiles sint, qui in disciplinam scholasticam peccaverint aut fructuosam hanc adolescentum societatem quoque modo perturbaverint. Quia vero tribus partibus componitur haec societas, Lectoribus, religiosis adolescentibus, et juvenibus saecularibus, tribus etiam capitulis hae breviusculae regulae distinguentur, ut hujusmodi institutionibus assueti, adolescentis idonei ad morales disciplinas frugalitatemque discendam efficiantur, qua praeculsi et praeparati rectius et facilius Praeceptorum doctrinam valeant apprehendere.

(1) Archives, St. Isidores.

Caput Primum. – *De Patribus Lectoribus.*

Lectores quandoquidem magistri sunt et directores hujus studiosae conjunctionis praeire debent non solum doctrina scholastica, verum etiam gravitate morum, virtutem exemplo, et religiosa loquela, nihil in verbis aut gestibus exprimentes, quod religiosum non sit, et ad iuvenum tendat aedificationem.

Secundo prompti sint et expediti ad lectiones suas statutis horis inchoandas, ita ut ad pulsum campanae statim ingrediantur scholas, et absoluto tempore per clepsidram mensurando vel per alterum campanae pulsum insinuando e cathedra descendant, et prae foribus scholae, vel in ipsa schola dubia quaeque a discipulis proponenda patienter excipiant, et graviter sine risu aut levitatis indiciis resolvant.

3° Solidas et bene fundatas opiniones suis discipulis legant peregrinas, novasque minus receptas devitent, et licet juxta Ordinis constitutiones teneantur Scoti sequi doctrinam, in dificilioribus tamen et quae communem apud alios patiuntur repulsam postquam accurate Doctoris Subtilis, mentem exposuerint ejusque sententiam suis rationibus fulcierint, probabilem ex adverso S. Thomae doctrinam ea qua decet reverentia explicent, et discipulis pro libitu sectandam relinquant, ita se contemperantes statui et mixto coetui scholarium, ut religiosi suum Antesignanum Scotum sequi, et externi S. Thomae doctrinam etiam in Scotistorum Scholis si libuerit possint apprehendere.

4° Legant ante meridiem ab octava usque ad nonam, et post meridiem ab hora tertia usque ad quartam ita distributo tempore, ut antequam dictare inceperint, petant ab uno vel altero discipulorum rationem praeteritae lectionis, et deinde per reliquum temporis in dictando pergant, ita tamen ut in ultimo horae quadrante tantum temporis supersit, ut quae dictarunt explicando possint complanare.

5° Si quid occurrerit in religiosis discipulis corrigendum, aut reprehendendum in schola, id fiat summa modestia et mansuetudine, ita ut ipse reprehensioni modus ad aedificationem potius quam admirationem provocet juvenes soeculares, neque injungatur in schola poenitentia religionis, sed vel extra scholam imponatur, vel moneatur superior de illo in quo deliquerint ut pro delicti qualitate poenitentiam iniungat.

6° Pro antiquo religionis et hujus Collegii more antequam cathedram ascendant, inixi cattedrae facie ad discipulos versa implorant divinum auxilium dicendo antiphonam *Veni Sancte spiritus* cum sua oratione, ut scholastica hoec operatio a Deo semper incipit et per eum coepta finiatur.

7° Nullatenus permittant ut verbum aliquod incompositum, aut quae-

rela proferatur contro alios religionum aut academiarum Professores, imo potius omnes commendant, et honorificent, excusantes quatenus poterunt omnes in quibus ab aliis dicuntur colpabiles.

Caput secundum. – *De Religiosis studiosis domesticis.*

Primum. Summopere curare debent ne quidquam indecorum aut minus religiosum dicant, aut faciant quod scandalum sive admirationem pariet inter suos condiscipulos soeculares, sed ita modeste in schola, sive extra scholam, vel in repetitione lectionis vel in fervore disputationis se gerant, ut omnibus notam ingerant suae religiosae instructionis.

2° Interrogati a suis magistris sive lectoribus respondeant composito et gravi sermone, reprehensi vero nullatenus audeant iracundi aut incondite replicare, aut irreverenter quidquam redarguentibus objicere, sed si quae in huiusmodi occasionibus suppetat excusationis formula demissa et compressa voce leniter proferatur, vel in alium locum extra scholam reservetur.

3° Sedeant omnes ex uno latere neque ullatenus Soecularibus se immisceant: quidquid tamen honoris aut respectus potuerint libenter eis exhibeant, honor enim non in honorato, sed in honorando relucet.

4° Sub nullo praetextu, aut titulo licebit suos condiscipulos saeculares ad interiora domus introducere neque ad Bibliothecam aditum praebere, sed si quid sit cum illis loquendum, id fiat intra utrimque claustri limites, quos saecularibus non licebit transilire.

5° Nullam licebit cum eis familiaritatem aut peculiarem amicitiam contrahere, neque collegium ipsorum frequentare, aut in eo bibere, vel manducare; sed ita se gerant erga ipsos, ut tamquam condiscipulos, et charos habeant consodales, semper tamen cogitantes, ut aliquando possint fieri inimici nullam eis causam dictis vel factis praebentes, ut aliquando vituperetur ministerium nostrum erga ipsos.

6° Nihil omnino ab eis petant, aut oblatum admittant absque superioris licentia, neque ipsorum officiis aut intrusionibus apud quempiam utantur, neque per ipsos literas ad alios transmittant.

7° Prudenter et caute se gerant in colloquiis, et nullo modo eis referant, quae hic domi agitur, quae non possint tendere ad illorum aedificationem.

Caput Tertium. – *De Studentibus Saecularibus.*

Primo. Alumni Collegii Mattheiorum associante Praefecto ad scolas sollecite horis statutis accedant et finita lectione cum eodem Praefecto

recedant, nisi aliqua conferenda sint dubia cum lectoribus, aut de rebus scholasticis communicanda cum fratribus suis condiscipulis.

2° Erga religiosos, tam condiscipulos quam alios quosque hujus Collegii fratres debitam exhibeant reverentiam, ad quam gravi et amica humanitate a fratribus debent provocari, ita ut vicissim se deligant, et colant, seque invicem honore praeveniant.

3° Abstinere debent a nimia cum fratribus familiaritate, et ab ingressu domus penetratu, contenti dumtaxat aulis scholasticis, et ambitu claustrorum.

4° Erga suos magistros reverentes gratosque se exhibeant, et caveant suas opinationes proterve aut vehementius lectorum sententiis praeferre; addiscentes, namque oportet credere et docibiles esse, ei velint fieri doctiores.

Nos infrascripti legimus singuli et approbavimus regulas supradictas

Fr. Bernardinus Barry, Guardianus.
Fr. Lucas Waddingus, Discretus.
Fr. Franciscus Molloy, Discretus.
Fr. Maurus Mattheus, Discretus.
Fr. Franciscus Iunius, Ph^ae, Professor.
Fr. Franciscus Haroldus, Discretus.
Fr. Ioannes Clinich, Vicarius.

Regulae istae utiles et necessariae sunt ideoque illas approbamus et confirmamus et manu propria subscribimus et minori nostri officii sigillo sigillamus in hoc Aracoelitano Conventu Almae Urbis, die 20 Junii 1655.

Frater Martinus Diets.
*Procurator Generalis Ordinis.*

## IV.

## Apostolic Letter of Alexander VII founding the Irish Franciscan Noviciate at Capranica (1).

(May 8, 1656).

*Alexander Papa VII ad futuram rei memoriam.*

Inter gravissimas multiplicesque Apostolicae servitutis, Nobis divina dispositione impositae, curas in illam peculiari studio jugiter intendimus, ut qui in haeresum tenebris versantur, ad lucem Catholicae veritatis convertantur conversique in illa sedulo instruantur, ac tam illi, quam qui fidem Catholicam semper professi sunt, in ea solidius confir-

(1) Archivio dei Brevii, Vol. 1155, fol. 37 and 39.

ST. ISIDORE'S CHURCH

(The De Sylva monument, by Bernini).

mentur et constantius perseverent. Quapropter piis Christi fidelium conservando Regularium locorum in quibus adolescentes pro conversione haereticorum et confirmatione Catholicorum in varias orbis partes destinandi in sacris literis instituuntur statui invigilantium votis nonnumquam favorabiliter annuimus, prout rerum et temporum qualitate pensata conspicimus in Domino salubriter expedire.

Exponi siquidem nobis nuper fecit dilectus filius Lucas Wadingus Ordinis fratrum Minorum S. Francisci strictioris observantiae Recollectorum nuncupatorum Professor, quod alias post quam fratres discalceati Hispani hospitium sub invocatione S. Isidori in Urbe in loco *Capo le Case* vulgo dicto pro fratribus discalceatis Provinciarum Hispaniae et Indiarum in vim concessionis sibi a fel. record. Gregorio Papa XV. Praedecessore nostro factae aedificare coeperant certasque ob causas ad instantiam Cla. Mem. Philippi iii. dum vixit Hispaniarum Regis Catholici sub initium Pontificatus rec. mem. Urbani PP. viii etiam Praedecessoris nostri inde amoti fuerant, inchoata ab illis fabrica fratribus Minoribus Nationis Hispaniae ordinis ejusdem S. Francisci de observantia nuncupatis cum obligatione magnum aes alienum latomis et áliis opificibus creditoribus solvendi concessa fuit. Cui aeri alieno solvendo cum iidem fratres, nec non quondam Bernardinus a Senis tunc existens Ordinis praedicti Minister Generalis impares essent; dictus Bernardinus Minister Generalis memoratam fabricam inchoatam cum omnibus suis pertinentiis et dependentiis ad effectum instituendi in ea Collegium pro fratribus Minoribus Recollectis Nationis Hibernicae dicti ordinis, qui sub gravi Haereticorum jugo in eorum patria premebantur, nec scholas habeant in quibus sacras literas pro confirmandis Catholicis et convertendis Haereticis discere possent, eidem Lucae cum onere tamen solvendi aes alienum hujusmodi cessit, concessit, et assignavit; quam cessionem, concessionem, et assignationem, ipsi Bernardinus Minister Generalis et Lucas subinde confirmari obtinuerunt ab eodcm Urbano Praedecessore, qui dictam fabricam in Conventum seu domum regularem pro usu et habitatione eorundem fratrum Nationis Hiberniae ad Urbem praedictam studiorum accedentium converti mandavit; ad hoc ut illi in sacris literis inibi bene instituti a Superioribus suis in Angliae, Hiberniae et Scotiae regna et Insulas eis adjacentes orthodoxam fidem populis illarum partium praedicandi, ipsosque populos edocendi, ac errores et falsa dogmata Haereticorum confutandi ergo mitterentur. Quamobrem praefatus Lucas soluto dicto aere alieno, quod ad duo millia scutorum moneta vel circiter ascendit supradictam fabricam in formam magni conventus quinquaginta fratrum capacis reduxit; fundum ipsius Conventus a canone emphyteutico, cui soppositus erat, liberavit; hortos capacitatis plusquam duorum millium cannarum mensurae Romanae

emptos ei adjunxit; tres uncias aquae in eundem Conventum duxit, nec non ipsum Conventum seu Collegium copiosa Bibliotheca ac ejus archivium optimis scripturis et sacristiam omni suppellectile et ornamentis necessariis instruxit; ex eodemque Conventu seu Collegio triginta annorum spacio plusquam ducentos fratres doctrina et bonis moribus praeditos, partim in regna praedicta missionarios et partim in alias extra et intra Italiam Provincias, ut inibi Lectoris munere fungerentur amandavit. Cum autem sicut eadem expositio subiungebat attentâ sevissima persecutione Catholicorum in Hibernia ab haereticis Anglis, qui conventus Ordinis praedicti illic consistentes, destruxerunt, multosque illorum fratres trucidarunt et alios in exilium expulerunt, novissime suscitatâ; spes nulla supersit fore ut fratres dictae Nationis Hiberniae ad Conventum seu Collegium S. Isidori hujsmodi de coetero studiorum causâ accedant, nisi alia instituatur domus Regularis in qua Novitii dictae Nationis ad ordine hujusmodi admittantur et inde post emissam professionem Regularibus institutis instructi ad praedictum Conventum seu Collegium studiis operam daturi mittantur; cumque dictus Lucas propterea quendam parvum Conventum S. Mariae de Plano nuncupatum prope et extra opidum Capranicae Sutrinensis dioecesis Eremitarum S. Augustini a piae memoriae Innocentio Papa X. Praedecessore pariter nostro suppressum cujus redditus et proventus Seminario in Civitate Sutrina instituendo applicare idem Innocentius Praedecessor destinaverat, sed destinatio hujusmodi effectum sortita non est, quia iidem redditus et proventus attenta eorum tenuitate institutioni ejusmodi seminarii non sufficiunt, nec ipsi seminario quidpiam aliud assignatum reperitur, pro instituenda domo Novitiatus pro fratribus Minoribus dicti Ordinis S. Francisci Strict. Observ. Recollectis nuncupatis Nationis Hiberniae hujusmodi a Nobis concedi, et alias in praemissis opportune provideri et ut infra indulgeri sumopere desideret. Nos ipsum Lucam, operae quam in negociis Catholicae fidei plures per annos laudabiliter impendit intuitu, specialibus favoribus et gratiis prosequi volentes et a quibusvis excomunicationis, suspensionis et interdicti aliisque ecclesiasticis sententiis, censuris et poenis a iure vel ab homine quavis occasione vel causa latis, si quibus quomodolibet inodatus existit ad effectum praesentium duntaxat consequendum harum serie absolventes et absolutum fore censentes, supplicationibus eius nomine Nobis super hoc humiliter porrectis inclinati praedictum Conventum suppressum S. Mariae de Plano una cum eius Ecclesia ac pertinentiis ac dependentiis universis ad hoc ut in domum Regularem pro novitiis praedictae Nationis Hiberniae ad eundem ordinem fratrum Minorum Recollectorum recipiendis convertatur, ea lege ut domus Novitiatus hujusmodi immediate subsit Ministro Generali et in eius absentia Procuratori seu Comissario Curiae

Ultramontanis dicti Ordinis pro tempore existentibus respective ad quos cum assistentia tamen et consilio ac voto Guardiani et trium seniorum discretorum memorati Conventus seu Collegii S. Isidori Novitios ex legitimo matrimonio ac utroque parente Catholico in quacumque provincia seu parte dicti Regni Hiberniae natos seu inde oriundos duntaxat, et pro hac quidem prima vice sex tantumodo, ita quod ii qui litterarum scientia, probitate morum aut natalibus notorie digniores fuerint, coeteris praeferri debeant praevio examine ac servatis omnibus illis quae a praefato Innocentio Praedecessore super receptione Novitiorum constituta fuerunt, aliisque servandis recipere respective spectabit; Apostolica authoritate tenore praesentium perpetuo concedimus; Ac de dilecti pariter filii Mauri Matthaei fratris expresse professi eiusdem Ordinis fratrum Minorum Recollectorum, nec non Sacrae Theologiae professoris prudentia, religionis zelo ac dexteritate plurimum in Domino confisi ipsum Maurum pro hac prima vice Guardianum memoratae domus Novitiatus authoritate et tenore praesentis facimus constituimus et deputamus, volentes ut Minister Generalis vel Procurator Generalis seu Commissarius Curiae praesenti eidem domui Novitiatus de bonis et exemplaribus fratribus sacerdotibus et laicis provideant, ac unum ex quatuor qui a superiore et discretis dicti Conventus seu Collegii S. Isidori pro tempore propositi fuerint, in Guardianum domus Novitiatus hujusmodi quoties illa Guardiano destituta fuerit, deputent. Praeterea eandem domum Novitiatus Provinciae Hiberniae dicti Ordinis fratrum Recollectorum nuncupatorum, ita quod Minister Provincialis eiusdem Provinciae dum pro tempore ad has partes accesserit in superiorem ipsius domus agnosci debeat et in ea jurisdictionem suam ordinariam exercere possit, unimus et incorporamus Praecipientes supradictis Ministro Generali vel Procuratori Generali seu Commissario Curiae ut supradictam domum Novitiatus per se vel per Commissarium Religiosum et prudentem ab ipsis respective delegandum semel quotannis visitent; sed visitatio hujusmodi ultra duos aut ad summum tres dies non protrahatur, utque nullos fratres ad eandem domum Novitiatus hospitio in ea excipiendos mittant, praeter aliquos ex praedicto Conventu seu Collegio S. Isidori, qui ab infirmitatibus convalescentes fuerint aut nonnullos ex lectoribus seu scholaribus quos eo mittendos censuerint, tempore quo a studiis vacatur, ut animum ibi relaxare octo tamen duntaxat dierum spatio valeant. Quia vero dicti Conventus suppressi fabrica valde modica et imperfecta, neque domui Novitiatus apta existit, magnaque impensa opus est ut in formam domus Novitiatus hujusmodi redigatur. Idcirco redditus et bona quaecumque ejusdem Conventus suppressi fabricae pro reductione illius in formam domus novitiatus faciendae ibidem perpetuo applicamus, nec non iisdem Lucae et Mauro Guardiano ut corporalem,

realem et actualem possessionem Conventus suppressi praefati eiusque Ecclesiae ac pertinentiarum et dependentiarum universarum ad effectum praemissum apprehendere, ac per syndicum ipsius domus Novitiatus redditus et bona hujusmodi meliori qua fieri poterit conditione vendere, et pecunias inde proventuras in eandem fabricam et non in alios usus integre convertere libere et licite possint et valeant, quamcumque necessariam et opportunam facultatem et licentiam authoritate et tenore praefatis tribuimus et impartimur, decernentes praesentes literas semper firmas validas et efficaces existere et fore, neque sub quibusvis similium et dissimilium concessionum applicationum ac dispositionum et gratiarum revocationibus, suspensionibus, limitationibus aut contrariis dispositionibus ullatenus unquam comprehendere aut comprehensas censeri, sed semper ab illis exceptas et quoties illae emanabunt toties in pristinum et valedissimum statum restitutas repositas et plenarie reintegratas ac etiam sub posteriori data per eos ad quos pro tempore spectabit eligenda de novo concessas intelligi, suosque plenarios et integros effectus sortiri et obtinere, ac illis ad quos spectat et pro tempore spectabit plenissime suffragari, sicque in praemissis per quoscumque iudices ordinarios et delegatos etiam causarum Palatii Apostolici iudicari ed definiri debere ac irritum et inane quidquid secus super his a quocumque quavis authoritate scienter vel ignoranter contigerit attentari, non obstantibus nostra et Cancellariae Apostolicae regula de similibus applicationibus committendis ad partes evocatis quorum interest ac de exprimendo in illis vero valore, nec non fel. rec. Pauli ii et aliorum Romanorum Pontificum Praedecessorum nostrorum de rebus Ecclesiae non alienandis et illarum alienationibus committendis aliisque constitutionibus ordinationibus Apostolicis et quantum opus sit Praedictorum ordinum ac eorum Provinciarum et Conventum quorumvis etiam iuramento confirmatione Apostolica vel quavis firmitate alia roboratis statutis et consuetudinibus privilegiis quoque indultis et litteris Apostolicis in contrarium praemissorum quomodolibet concessis confirmatis invocatis, quibus omnibus et singulis illorum tenores praesentibus et pro expressis habentes, illis alias in suo robore permansuris ad praemissorum effectum specialiter et expresse derogamus coeterisque contrariis quibuscumque; volumus autem ut venditio et pecuniarum inde proventurarum conversio huiusmodi unico contextu fiant, vel saltim eadem pecuniae penes montem pietatis de Urbe pta deponantur inde non amovendae nisi ad effectum illas ut praemittitur convertendi. Datum in Arce Gandulphi Albanensis Dioecesis suo Annulo Piscatoris die VIII Maii MDCLVI Pontificatus nostri anno secundo.

Loco † Annuli Piscatoris.

G. Gualterius.

## Decrees of Propaganda Fide on the canonical dependency of St. Isidore's and other Irish Franciscan Colleges (1).

*Decretum Sacrae Congregationis de Propag.da fide, habitae die 3 Aprilis 1656.*

Referente Em^mo Card. Albitio literas R. D. D. Nuncij Apostolici Germaniae scribentis nullo modo esse permittendum Separationem Conventuum fratrum Minoritarum Hibernorum existentium Pragae Lovanii et Romae in S. Isidoro, quia si sinerent non esse incorporati cum dicta Provincia Hiberniae vergeret id in maximum praejudicium Missionum Angliae Scotiae et ipsiusmet Hiberniae, Sacr. Congreg. decernit nihil esse innovandum, ac proinde numquam esse permittendam dictam separationem.

*Decretum S. Congreg. de Propag.da fide habitae coram Sanctissimo die 3 Feb. 1658.*

Ad relationem Emm^i D. Albitij SSmus Dominus Noster cum voto Sac. Congreg. decrevit manutenendos esse in possessione, vel quasi, fratres Strictioris Obser. S. Francisci Hibernos omnium Conventuum, qui ad praesens in qualibet mundi parte ab iisdem cohabitantur, eosque manere sub jurisdictione et directione Provincialis ejusdem Ordinis et Provinciae, et propterea nihil esse quavis authoritate innovandum. Supradicta decreta concordant cum originalibus.

Die 30 Novembris 1656.

Dionisius Massarius
*Sacrae Congreg. Secretarius.*

## Inventory of the Sacred Relics at St. Isidore's. (1664) (2).

*Inventarium Sacrarum Reliquiarum Sacrarij Collegij Sancti Isidori de Urbe Fratrum Hibernorum strictioris observantiae S. Francisci.*

1° Una statua altitudinis bipalmaris Sancti Isidori ex argento solido ponderis . . . cum aratro ad manum sinistram et . . . in manu dextra et basi etiam argentea, quadra medij palmi, cum hac inscriptione in circuitu: Este Santo y Reliquias d'io la Ymperial Villa de Madrid para el Con-

(1) Archives, St. Isidore's.
(2) Archives, Merchants' Quay.

bento de S. Isidoro de Roma a instancia de la Religion de nuestro Padre S. Francisco . Habet enim in pectore triquetram petiam ossis S. Isidori, ornatam retortis filis argenteis et sex rotundis unionibus magnitudinis iusti pisi.

2° Unum Reliquiarium aeneum inauratum formae ovatae in cuius operculi interiori parte est imago pargamenea B:mae Virginis filium Iesum manu sinistra gestantis et S. Ioannis Baptistae inferius alludentis, in medio autem Reliquiarij est integer dens Beati Salvatoris de Horta, et circa illum alij novemdecim particulae Reliquiarum diversorum Sanctorum cum suis impressis nominibus per vitrum chrystallinum trasparentes.

3° Alia particula ossis eiusdem B. Salvatoris longitudinis unius unciae, infixa spinae argenteae, et inclusa fistulae chrystallinae longitudinis medij palmi et utrinque clausae capitulis argenteis. Ista duo Reliquiaria servantur in una cistula longitudinis unius palmi coperta holoserico rubro cum fimbriis et clavis inauratis affixo.

4° Integer habitus Franciscanus sericus cinerei coloris cum suo capucio et chorda, ex illis quibus per singulos annos indui solet corpus B. Iacobi a Marchia et servatur in scatula lignea quadrata medij palmi.

5° Crux pectoralis B. M. q. Domini [*sic*] . . . argentea inaurata quinque circiter digitorum altitudinis cum undecim loculis Reliquiarum, et particulis octo, sine nominibus aut vitro, sed ex una parte clausa lamina eiusdem materiae, incisa imagine Crucifixi, ex altra parte simili lamina incisa instrumentis Passionis. Pendet à chorda serica rubra cum sua fibula ex filo aureo.

6° Alia crux sesquipalmaris circiter inaurata cum quatuor capitellis argenteis ex anteriori parte . . . . . et imagine Crucifixi altitudinis duarum unciarum cum dimidio in medio, et alijs ornamentis per circuitum totius Crucis ex corallo rubro. Sed non potest aperiri nec proinde scitur an includat reliquias.

7° Duo Capita lignea SS. Iuvenum iustae magnitudinis deargentata cum pectore et humeris, et coronis seu aureolis capitis inauratis in quorum unius pectore per chrystallinum vitrum videtur una particula magnitudinis unius unciae ex osse S. Adriani martyris. In alteruis autem pectore similis particula ossis S. Feliciis Martyris.

8° Duae manus integrae ligneae deargentatae palmas gestantes cum suis basibus rotundis eiusdem materiae et ornamenti, in quarum unius aperto brachio per chrystallum inspicitur os oblongum et rotundum St. Viti Martyris longitudinis quatuor circiter digitorum, in alterius autem brachio similiter cernitur aliud os eiusdem formae S. Pij Martyris paulo longius priori.

9° Quatuor Crateres seu turriculae ligneae deargentatae, cum quatuor ossibus oblongis et rotundis quinque circiter digitorum longitudinis

SS. Donati, Valerij, Bonae, et Piae Martyrum inclusis in vasis chrystallinis, intra quatuor columnas cuiuslibet crateris.

10° Alia duo reliquiaria quadra lignea inaurata cum suis basibus etiam inauratis in quorum unius medio est particula Santissimae Crucis nostri Redemptoris et in medio alterius particula vestis B.$^{mae}$ Virginis Mariae, et circa utramque novem particulae reliquiarum diversorum sanctorum cum suis nominibus impressis quae per vitrum pellucidum cernuntur.

11° Duo Agni Dei magnitudinis unius palmi inclusi in circulis duobus ligneis nucei coloris cum lineis et nodulis inauratis, basibus instar crateris insistentes, et per vitra ex utraque parte conspicui.

12° Duo magna capita episcoporum mitrata et auro argentoque ornata in quorum unius pectore per vitrum cernuntur duae particulae magnitudinis unius unciae ossium SS. Cathaldi Episcopi et Concordij Martyris: et in pectore alterius duae similiter particulae ossium SS. Stephani Papae et martyris et Leontiis martyris.

13° Alij duo Agni Dei palmaris magnitudinis cum veteri ornamento serico. in sacello interiori sacristiae.

14° Crux pectoralis ex auro puro, b. m. Domini Scánarolli Episcopi Sidoniae cum inclusis particulis santissimae Crucis Christi, veli Beatissimae Virginis et pallij S.$^{ti}$ Iosephi alijsque sacris reliquijs quae ex una parte crucis cernuntur per crucem chrystallinam in medio sitam et alias quatuor chrystallos rotundas in quatuor angulis seu brachijs crucis aureae, ex altera vero parte clauduntur integra lamina aurea quae pariter in suis quatuor angulis, seu brachijs, habet quatuor pulchros adamantes proportionatae magnitudinis. Haec autem crux asservatur in scatula holoserica rubra cum fibula et fimbrijs aureis, atque inclusa in bursa item serica rubri coloris, et de ea extat pubblicum instrumentum, quod debeat asservari et possit fidelium venerationi exponi in Ecclesia Sancti Isidori fratrum Hibernorum de Urbe donec et quousque Ecclesia Metropolitana et primatialis Ardmachana in Hibernia pervenerit ad manus et potestatem Christianorum Catholicorum eritque in statu tali ut in ea dicta Crux secure et decenter retineri, et exponi possit: cui ecclesiae in eo casu et non aliter illam donavit praedictus Illustrissimus Dominus Episcopus Piae memoriae.

15° Alia reliquia ex osse S. Isidori in magnitudinis unius unciae inclusa in columella chrystallina octangulare trium circiter unciarum longitudinis, interius clausa capitello plano et superius rotundo utroque vel ex puro auro vel saltem inaurato in bursula coreacea ornata cordulis ex serico nigro et aureo filo contextis.

Nos infrascripti Guardianus et discreti Collegij Sancti Isidori attestamus supra scriptas reliquias cum suis vasis et adnotatis circumstantijs

in eiusdem Collegij Sacrario ut supra servari praeter duas ultimas crucem auream et reliquiam S. Isidori, quae pro maiori securitate cum suis instrumentis servantur in Archivio privato Collegij et in fidem subscripsimus hac Die ... mensis ... anno 1664.

**The following note was appended in 1826.**

Mense Julij 1826.

Adhuc extant duo suprascripta, N° 7, Capita in quorum unius Pectore videtur particula ex Oss. S. Stephani Protom: et in Pectore alterius particula ex oss. S. Laurentii Levitae M.

— Nec non duae manus integrae, ut supra N° 8, in quarum unius brachio aperto per chrystallum inspicitur os oblongum et rotundum S. Viti M., in alterius autem brachio similiter cernitur os ejusdem formae S. Pii Martyris —

Alia decem reliquiaria ex cupro, deargentata, et variae altitudinis, in quorum octo conspiciuntur Ossa sanctorum et sanctarum sequentium; silicet: SS. Felicitatis M., Sennae M., Vincentiae M., Iustini M., Innocentiae M., Leuntiae M., Satyri M., Leonis M., in alio illorum sive nono cernitur particula ex oss, S. Isidori Agric:, nrę Ecclesię Patroni; Decimum autem reliquiarium inservit pro expositione aliarum Reliquarum aliorum sanctorum.

Insuper aliae quinque Tecaę parvę ex aurichalco ovalis figurae, in quibus continentur particulae ex reliquiis Seqm SSm scilicet: Ex Sacco S. Francisci Ass: Ex. Oss. S. Antonii Patavi Conf., Ex. Oss. S. Patritii Epi et Conf., Ex Oss. S. Brigidae Virg: Ex Sepulcro S. Ioan. Ap. et Evang.

Denique, Particula ex Ligno SSmę Crucis D. N. I. C. quae inspicitur in Cruce chrystallina quae conservatur in sua custodia cooperta pelle coloris rubri per circuitum deargentata. Quarum omnium reliquiarum extant litterę authenticę in nro Archivio; Ipsaemet autem reliquię asservantur in camera interiori nrę sacristię Collegij S. Isidori de Urbe. FF. MM. Hibernorum.

In quorum fidem: haec die 16ª Julij 1826.

Ita est. Fr. Francisc. Walsh Ex Guardianus Collegii.
Ita est. Fr. Antonius Mc Cabe Praeses Collegii.

## Letter of the Irish Provincial and Definitory appointing Francis O' Molloy Procurator of the Province in the Roman Curia.

(1670). (1)

Fr. Petrus Geanor, Ordinis Minorum Strictioris Obs.ae Prov.ae Hiberniae Vicarius Prov.lis D.c Reverendo in Cto P. Francesco O Molloy eiusdem Ordinis et instituti S. Theol.ae Lectori Jubilato, Salutem.

Cum ob distantiam Provinciae Nostrae Hiberniae a Curia Romana necesse semper fuerit et etiamnum ut Procuratorem aliquem in dicta Curia habeamus, qui nomine et auctoritate nostra negotia Provinciae agat, ejus gravimina ac necessitates proponat et remedium opponi solicitet, et tu in dicto munere jam per aliquot annos zelose, laudabiliter, et ad plenam nostram satisfactionem serviens. Hinc est quod de tua idoneitate, fidelitate, et zelo in promovendis negotiis Patriae et Provinciae nostrae plenam habentes confidentiam, tenore praesentium te in dicto munere confirmamus, ac quantum in nobis est de nova instituamus, rogantes humiliter omnes quibus eumque nostro nomine egeris, ut tibi et informationibus a te datis, vel pro occasione dandis (non autem aliorum incertis et variis et saepe contrariis informationibus) fidem in Prov.ae nostrae negotiis adhibeant, tamquam nostro vero Procuratori, in cujus fidelitate, et sinceritate praeceteris reposuimus nostram confidentiam, et his temporibus in quibus, ob multorum dissidia et falsorum fratrum rebelliones et inobedentias, maximum est periculum, nè malae dentur informationes, adhuc reponimus, tibi mandantes ut sedulò et fideliter dictum munus exequatis. Insuper injungimus et mandamus ut omnem adhibeas diligentiam, ut in Collegio Nostro S. Isidori in Urbe, in Superioribus officialibus et quantum fieri commode fieri potest, in studiosis servetur aequalitas, et vicissitudo solita servari in aliis nostris ultramarinis Collegiis, ut sic pax et charitas foveatur et nulla relinquitur occasio dissidiis, hanc quae aequalitatem et vicissitudinem satigas omninò inducere omnibus viris et modis licitis.

Vale, Deumque pro nobis ora.

Datum in Conventu Nostro Clare 22 Maii A. 10. 1670.

Fr. Petrus Gaenor., Vicarius Provincialis.

Fr. Antonius Douharty Ex Prov. fr. Jacobus Darcy. Custos., Fr. Valentinus Brown, Senior hujus Hiberniae Provinciae Pater. Fr. Eugenius Callanan Definitor. Fr. Jacobus Tully definitor. Fr. Joannes Brady Definitor.

(1) Archives, St. Isidore's.

## Decree of Clement X on same subject.

(1672). (1)

CLEMENS PAPA X.

Ad futuram rei memoriam. Alias ad supplicationem dilecti filii Francisci Malloy, Agentis Provinciae Hiberniae, Ordinis Fratrum Minorum Sancti Francisci Strictioris Observ.ae noncupatorum circa Collegium S. Isidori de Urbe fratrum Provinciae et Ordinis praefati emanarunt a Nobis litterae in simile forma Brevis tenoris, qui sequitur, videlicet. Clemens Papa X ad futuram rei memoriam. Exponi nobis nuper fecit dilectus filius Franciscus Molloy Agens Prov.ae Hiber.ae Ordinis fratrum Minorum S. Francisci Strictioris observ.ae, quod cum Regnum Hiberniae quatuor constat Provinciis seu Regionibus, Lagenia scilicet Ullonia, Momostia et Conacia, quae omnes unam integram Provinciam fratrum praefatorum, dudum et pax et religiosa tranquillitas inter eosdem fratres conservaretur, Statutum fuit ut vicissitudo et alternitiva inter Patres ex Provinciis seu Regionibus praefatis respective oriundos, non solum in Provincialibus Ministris, verum etiam in Guardianis, Lectoribus et Vicariis respective Collegiorum Cymarinorum, Pragensis scilicet et Louvaniensis dictae Provinciae Hiberniae observeretur, ut nulla nimirum pars haberet de qua conserveretur, nec ne una magis quam alia graveretur. Cum autem sicut eadem expositio subjungebat Collegium S. Isidori de Urbe fratum praefatae Provinciae Hiberniae, statuto hujusmodi non adstringatur, nec in eodem hactenus ea distributionis justitia introducta fuerit; sed Guardianus ipsius Collegii cum ingenti et loci damno et Provinciae dictae prejudicio, uni tantum parti, nulla habita aliarum trium ratione, annis aliquando quindicim aliquando viginti et forsam amplius, quasi appropriatus remanserit; et per statuta ejusdem Collegii S. Isidori a quadriginta quinque annis facta, et ab omnibus interea Ministris Generalibus dicti Ordinis successive confirmata, inter alia praescribatur, ut nihil in eo sine discretorum, vel majoris partis eorumdem consensu in scriptis habito, quoad ejus regimen aut dispositionem efficiatur; huic vero statuto nonnunquam contraveniatur non sine magna ejusdem Collegii perturbatione, gravique detrimento. Nobis propterea dictus Franciscus humiliter supplicari fecit, ut in praemissis opportune providere et ut infra indulgere de Benignitate Apostolica dignaremur. Nos igitur ipsius Francisci votis hac in re quantum cum Domino possumus favorabiliter annuere volentes, eumque a quibus

(1) Ibid.

vis Excommunicationis, suspensionis et interdicti, aliisque Ecclesiasticis Sententiis, censuris et poenis a jure vel ab homine quavis occasione vel causa latis, in quibus quomodolibet, innodatus existit, ad effectum presentium duntaxat consequendum, harum serie absolventes, et absolutum fore consentes, hujusmodi supplicationibus inclinati, ut deinceps in praefato Collegio S. Isidori de Urbe eadem alternitiva et vicessitudo in Guardianis, Lectoribus, atque Vicariis ejusdem Collegii observetur, quae in supradictis Pragensi et Louvanensis Prov^ae praef^ae Collegiis, sicut praemittitur stabilita fuit ac in ipso Collegio S. Isidori servetur quoque Statutum Supra expressum, ut scilicet nihil in eo sine discretorum vel Majoris partis eorumdem consensu in Scriptis habito quoad ejus regimen aut dispositionem efficiatur auctoritate Apostolica tenore praesentium Statuimus, praecipimus, et ordinamus, decernentes easdem praesentes literas semper firmas, validas et efficaces existere, et fore, suosque plenarios et integros effectus sortire et obtinere, ac illis ad quos spectat, et pro tempore spectabit, in omnibus et per omnia plenissime suffragari et ab illis respective, et inviolabiliter observari, sicque in praemissis per quoscunque Judices ordinarios, et delagatos, etiam causarum Palatij Apostolici Auditiones iudicari, et definiri debere, ac irritum et inane, si secus super his a quoquam quavis authoritate scienter vel ignoranter contigerit attentari: non obstantibus praemissis ac constitutionibus et ordinationibus Apostolicis, nec non quatenus opus sit Collegii ac Provinciae et Ordinis hujusmodi, etiam juramento, Confirmatione Apostolica, vel quavis firmitate alia roboratis, statutis el conseutudinibus, privilegiis quoque indultis et literis Ap.^cis in contrarium praemissarum quomodolibet concessis, confirmatis, et innovatis. Quibus omnibus et singulis illorum tenores praesentibus pro plene et sufficienter expressis, ac de verbo ad verbum insertis habentes, illis alias in suo robore mansuris, ad praemissarum effectum, hac vice duntaxat specialiter et expresse derogamus, caeterisque contrariis quibuscumque.

Datum Romae apud S. Mariam Majorem sum annulo Piscat. die 16 Feb. 1671.

Pontificatus nostri anno primo.

Cum autem sicut praefatus Franciscus denuò Nobis nuper exponi fecit literae praeinsertae in dicto Collegio S. Isidori non satis accurate serventur, nec discretorij ipsius decreta debitum sortiantur effectum, cupiatque propterea idem Franciscus, opportunè, super hoc a Nobis provideri, et ut infra indulgeri nos literas praeinsertas executioni mandari, prosperoque, et felici dicti Collegii regimini consulere cupientes, ac praefatum Franciscum a quibusvis excommunicationis, suspensionis et interdicti, aliisque Eccle^cis Sententiis, Caensuris et poenis a Jure vel ab homine quavis oc-

casione vel causa latis in quibus quomodolibet innodatus existit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes et absolutum fore censentes, Supplicationibus ejus nomine Nobis super hoc humiliter porrectis inclinati, omnibus et singulis praefatorum Ordinis ac Provinciae Hiberniae et Conventus S. Isidori Superioribus et subditis ad quos spectat, et pro tempore quomodocumque spectabit in virtute S. Obedientiae per presentes praecipimus, et mandamus ut superiores quidem easdem literas praeinsertas, et in eis contentas quacunque exactè semper atque accuratè exequatur, ac executioni mandari curent et faciant, subditi vero illis prompto obsequio statim ac omni morà, omnique tergiversatione postpositis obediunt atque obtemperant, alioqum tam Superiores quam subditi, qui huic praecepto nostro contraveniunt, poenam privationis actum legitimorum ipso facto, absque alia declaratione, se noverint incursuros, non obstantibus Constitutionibus et ordinationibus Appost.cis nec non omnibus et singulis illis quae in literis praesentibus concessimus non obstare, caeterisque contrariis quibuscumque.

Datum Romae apud S. Mariam Majorem sub annulo Piscat. die 12 Sept. 1672. Pont. n^ri an. tertio.

S. G. Ilusius.

## Disciplinary Decrees of the S. Congregation of the S. Visita Apostolica.

(Feb. 10, 1678).

*Decreta Sacrae Visitationis Apostolicae pro Collegio S. Isidori Urbis Fratrum Minorum Recollectorum S. Francisci Provinciae ac Nationis Hiberniae.*

Ut in Collegio Romano S. Isidori fratrum Minorum, quod ad conservandum et propagandam in Regnis Britannicis fidem Catholicam cum multo ejus profectu institutum cognisetur, concludatur via omni ambitioni ac perpetuitati officiorum, atque ut excludatur omnis occasio quaerelandi, litigii, et aemulationis inter Religiosos quatuor Provinciarum Hiberniae, pro quibus Collegium ipsum aeque fundatum est, Sacra Congregatio Visitationis Apostolicae pro stabilienda pace quiete et charitate dictarum Provinciarum audito et desumpto ex Procuratore Generali, haec statuenda et observanda censuit.

1. Numerus Religiosorum qui in dicto Collegio habitare debebunt, sit solum quinquaginta, videlicit. quatuor Lectores actuales, id est duo Theologiae Speculativae, unus Controversiarum Fidei, et unus Philosophiae: Item quatuor Lectores habituales, qui in universim erunt octo Pa-

tres, ex quibus etiam erit Guardianus ipse, quando eligetur ex Patribus pro tempore in Collegio actu commorantibus et quando electio caderet in aliquem externum, tunc erunt novem, connumerato Guardiano. Ulterius erit unus Vicarius, et unus Sacrista, qui numerus Patrum sub quocunque pretextu non poterit augeri a quocunque inferiori ipsi Sacri Congregationi sub poena nullitatis facti et suspensionis Guardiani, vel respective Praesidentis ab Officio quamdiù numerumant plures non expulerit. Debebunt item esse Viginti quatuor Studentes Hiberni, et ulterius fratres Laici infrascripti videlicet, unus Ianitor, unus hortholanus, unus coquus, unus refectarius, unus Librarius, unus questor Lignorum, unus Infirmarius cum Socio, unus Vestiarius, duo quaestores Panis, et duo Vini, unus quaestor extraordinarius, et duo, quando Guardianus electus fuerit de numero Patrum Supradictorum, ac praeterea unus Tertiarius. Qui numerus fratrum Laicorum non poterit augeri unquam ulla ratione, sub iisdem poenis nullitatis facti, et suspensionis Guardiani vel Praesidentis, ut supra.

2. Ordinat et prohibet eadem S. Congreg. ut nullus alius Religiosus sive Hibernus sive alterius Provinciae vel Nationis sit, recipiatur in dicto Collegio vel in Conventu Capranicensis ultra numerum praefixum, quantumvis sub nomine hospitio, aut quocunque alio praetextu sub eisdem supra praedictis poenis juxta Decretum ejusdem Sacrae Congreg. factum sub Alexandro VII. fel. rei: quo jussum est ut aliqui ejusmodi in iisdem locis tunc introducti ammoverentur.

3. Vult etiam et in virtute S. Obedientiae ut omnino non obstante quacunque causa vel pretextu obreptionis vel subreptionis debent in omnibus et super omnia observari duo Brevia fel. mem. Clem. Papae X. super vicissitudine et alternativa officiorum, et super authoritate discretorij, quorum alterum expeditum est die 21 Feb. 1671. et alterum 12 Sept. 1672, et propterea Guardianatus seu Gubernium unius cujusque quotuor provinciis Regni Hiberniae in dicto Collegio durabit per triennium solummodo, sub poena privationis officii, et actuum legitimorum Guardiano eligendo vel Praesidenti, qui ulterius officium continuare, vel se pro Guardiano vel Presidente gerere presumpserit, aut ausus fuerit, ipso facto incurrendae et aliis poenis arbitrio S. Congreg. imponendis.

4. Ut eadem alternitiva observetur etiam in Vicario et Sacrista, hoc modo ut scilicet Vicarius debeat esse ex Provincia ex qua erit Guardianus juxta alternativam proxime instituendus, et Sacrista debeat esse ex Provincia erat Guardianus proxime praecedens, ita ut Guardianus, Vicarius, et Sacrista debeant semper, servata alternativa, esse ex tribus Provinciis distinctis sub poena numero praecidenti.

5. Ut in vicissitudine et alternativa omnino dictorum officiorum Collegii servetur, hic ordo Provinciarum, Lagenia, Conacia, Momonia, et

Uttonia, et quoniam Guardianus praeteritus erat ex Lagenia, et modernus est ex Conacia idcirco Guardianus proximè futurus erit ex Momonia, et ipsius immediatus successor ex Uttonia, et postea sequentur suo ordine Lagenia et Conacia, et sic semper imposterum sub poena nullitatis facti et aliisque paenis ut supra.

6. Decrevit insuper et stabilivit, ut supradicti octo Patres Lectores sint semper ex quatuor provinciis Hiberniae, hoc est, ipsorum duo ex unaquaque Provincia. Quod si aliqua Provincia non haberet Lectores habituales ut infra idoneos, quos mittere ad Collegium tenetur, eo casu debent substitui alii aliarum Provinciarum Lectores pro interim tantummodo, donec inveniantur idonei ex Provincia pro qua substituti fuerint, absque omni praejudicio vel alia pretensione alterius loci vel juris ejusdem Provinciae, atque ut repertis vel venientibus idoneis ejusdem Provinciae Lectores ipsis substituti absque ulla praetestu vel tergiversatione statim illis loco et officio cedere teneantur.

7. Ut Studentes etiam pariter sint ex quatuor Provinciis, ex qualibet nimirum sex. Et casu quo Collegium deinceps in debita notabilia caderet, vel elemosinae etiam notabiliter crescerent, ita ut necesse foret numerum praedictum 24 diminui, vel expediens ut augeretur, tunc et eo casu fiat per discessionem vel accessionem unius vel duorum aequaliter ex unaquaque Provincia, ita ut eadem aequalitas, et paritas numeri absoluti semper et absque ulla restrictione servetur, nec possit ullo praetextu violari. Si vero contigerit aliquem ex dictis Provinciis non habere Studentes pro aequalitate sui numeri, in eo casu aliarum alii Provinciarum substituantur, prout discretorium judicabit. Quando ii substituti suum studiorum cursum absolverint, statim illis succedat numerus studentium cujusque Provinciae. Ut autem non desint aliquando Studentes ex praedicto numero viginti quatuor, vel in casibus supra expressis majori vel minori numero aequaliter ex unaquaque dictarum quatuor Provinciarum, Sac. Congreg. ordinat, et praecipit ut praesentium decretorum exemplar authenticum mittatur ad Ministrum Provincialem et Definitorium Hiberniae, cui Ministro Provinciali pro tempore eadem Sac. Congregatio in virtute S. Obedientiae mandat, et praecepit, ut ad Collegium S. Isidori, et Conventum Capranicensem aequaliter ex unaquaque dictarum quatuor Provinciarum Regni Hiberniae, mittat Juvenes boni talenti, et spei profectus in litteris, et Regularii Disciplina in eo numero quo a Guardiano et Discretis ipsius Collegii S. Isidori per scriptum ab omnibus subscriptum postulabuntur, et non alios vel aliter ut illi absolutis studiis revertantur ad suam Provinciam Hiberniae, ut Missionarium omnia sub obedientia ejusdem Min. Provincialis exerceant, ad manutenendam et propagandam fidem Catholicam, iis tautum exceptis, qui servata etiam semper in

ipsis quatuor Provinciarum dictarum aequalitate Superioribus generalibus et discretis Collegii S. Isidori retinendi videbuntur, ut Lectorum officia in lismarinis partibus exerceant, vel in aliis officiis ipsius Collegii, aut Conventus Capranicensis occupentur, iisdemque Guardiano et discretis Collegii pariter praecepit ut illiusmodi Juvenum postulationem uno anno semper ante cursus initium Philosophiae mittant, vel alias quando et quoties ad complendam aequalitatem praedictam opus fuerit, atque haec omnia sub poenis ipsi Sac. Congregationi reservatis.

8. Ut Discreti sint numero quatuor Patres aequaliter ex dictis quatuor Provinciis qui soli simul cum Guardiano formabunt discretorium et simul resolvunt res omnes ad gubernium spectantes juxta statutum fundationis ipsius Collegii, et juxta decretum Sacrae Visitationis in praeterita Visitatione sub Alex. VII et duorum Brevium praedictorum Clem. X fel. rei. sub poena nullitatis a quacunque Sac. Congreg.$^{e}$ inferiori aliter attentante, et aliis in iisdem Brevibus incurrenda contentis. Et ad tollendam omnem ambiguitatem Statuti fundamentalis domestici ipsius Collegii in casu discordiae votorum, ipsa Sacra Cong. declarat et ordinat illud Statutum sic debere intelligi, videlicet quando omnes discreti a Guardiano et inter se ipsos discordarent, eo modo ut in suis votis essent Singulares, vel quando Guardianus, et unus alius discretus essent uniti contra alios pariter unitos, et quintus neque cum his neque cum illis concordaret, unde vota concordantia essent utrinque aequalia, tunc debebit recurri ad Superiorem Generalem, secus quando discreti pro majori parte inter se concordant in votis, tunc enim ipsum Statutum non solum consultivum sed etiam decisivum votum ipsis concedit, proinde alii ipsos sequi debent.

9. Ut ad discretorium spectet nominatio seu postulatio Guardiani, qui sic fieri debet, ut Prī Mnro generali in nota dentur tres vel quatuor personae ex illa Provincia ad quam secundum alternitivum pro tempore spectabunt vices, ex quibus eliget unum, quem secundum Deum melius judicaverit expedire juxta statutum fundamentale Collegii et decretum S. Visitationis expeditum die 17 Juni 1663. Hanc vero nominationem seu postulationem debeat discretorium facere, et ad Patrem Generalem mittere uno anno ante finem triennalis gubernii pro tempore, ad hoc ut noviter electus tempestinè admonitus possit in tempore venire ad exercendum suum officium. Et quoties dictus novus Guardianus non venisset ad initium sui triennii, tunc statim finito triennio praecedentis Gubernii, Senior seu Primus Pater ex Provincia Guardiani noviter electi debeat esse Praeses, donec novus Guardianus advenerit, cui interea curret tempus trinnii sui Guardianatus a die quo dictus Praeses accepit possessionem gubernii.

10. Ut omnes supraddicti Patres Guardiani, Lectores, Vicarii, Sacristae ac etiam Studentes debeant esse fratres Recollecti Regni et Nationis Hiberniae solummodo, et non alterius Regni vel Provinciae, secundum Bullas fundationis Collegii S. Isidori, et Conventus Capranicensis praedictorum, quae ut inviolabiliter observentur Sacra Congregatio ordinat et sub poenis privationis officii, Superiori et Discretis eos admittentibus, vel retinentibus vel non ammoventibus incurrendis. Quantum autem ad dictos fratres Laicos pertinet, ipsi poterunt assumi ex diversis Provinciis, quamtumvis non sint Hiberni ita tamen ut sint Religiosi Reformati et Strictioris observantiae.

11. Ad hoc Lectores actuales possint cum omni diligentia intendere suo officio, et Studentes etiam magis expeditè suis studiis, eadem Sacra Congreg. vult ut Guardianus vel alius in ipsius absentia Superior non concedat ipsis licentiam exeundi è Collegio in diebus scholarum, praeterquam causa forensium disputationum, vel servitiorum ipsius Collegii: Caeterum observetur Statutum fundamentale ipsius Collegii de Studentibus: iisdem Lectoribus actualibus prohibet sub poena privationis Officiorum eorumdum et aliis arbitrio S. Congreg. imponendis, ne sint Magistri seu instructores Juvenum vel aliud Munus aut officium exerceant incompatibile cum officio Lectoris actualis.

12. Ut ex Lectoribus habitualibus unus debeat scribere ad praelum ... seu Historiam Ordinis, alius Philosophiam et Theologiam speculativam, alius Controversias fidei, et tractatus Morales, et quartus id quod pro tempore ipsi judicio Discretorij impositum fuerit.

13. Ad hoc ut Religiosi, Juvenes possint commodius gubernari et instrui in disciplina regulari S. Congregationis Visitationis Anni 1664 die 24 Januarij edidit decretum pro conversione Bibliothecae veteris, et annexorum cubiculorum in dormitorium dictorum Juvenum, et quoniam Emm.$^{us}$ Cardinalis Accailus hodiernus Visitator censuit alium locum magis expedire educationi eorumdem Studentium. Idcirco Sacra Congreg. in virtute S. Obedientiae et sub poena privationis officii, et aliis arbitrio S. Congreg.$^{is}$ Superiori Locali praecepit ut statim atque praesentia decreta lecta et publicata fuerint, assignet unicuique juveni Studenti cubiculum in dormitorio destinato a dicto Emm.$^{o}$ Visitatore, ibique perpetuo in futurum permaneant cum suo Patre instructore seu Magistro quo sit Vicarius vel unus ex quatuor Lectoribus habitualibus, prout judicaverit Discretorium ad tollendam occasionem multiplicandi Patres in Collegio. Et propterea fra. Franciscus Porterus, qui propter officium quod gerit Lectoris actu$^{lis}$ est incapax, ut supradictum est Officii Magistri, seu instructoris Juvenum, statim relinquat cubiculum, in quo inhabitat in dicto dormitorio Juvenibus destinato, ad effectum illud consignandi novo Magistro,

ST. ISIDORE'S CHURCH

(The Borano Monument).

qui possit esse promptus ad educationem ipsorum Juvenum, et sui officii partes adimplendus.

14. Item quoniam in Collegio non sunt sufficientia cubicula pro numero quinquaginta Religiosorum, et ulterius ad tollendam occasionem cujuscunque abusus, et molestiae exterorum quae solent provenire ex commoditate ampliorum cubiculorum in praejudicio Regularis disciplinae, S. Congreg.° sub poenis ejus arbitrio, praecepit dictam Veteram Bibliothecam cum aliis adhaerentibus cubiculis, usque ad latum Ecclesiae, converti in dormitorium ejusdem formae et mensurae cum parvis cubiculis alterius dormitorii eidem dormitorio fabricando subiecti, quae cum aliis cubiculis jam factis erunt sufficientia pro Religiosis tam sanis quam infirmis.

15. Vult pariter ut fratres Laici, et quaestores circa modum procurandi ac disponendi elemosynas pecuniarias sub poena proprietariorum observent decretum Sacrae Visitationis anni 1663, cujus tenor est talis. Item fratres Laici et praesertim quaestores Collegii non permittant deponi aliquam elemosynam pecuniaram in manu alicujus personae Saecularis, quae non sit specialiter, et expresse deputata a Syndico Apostolico Collegii, vel quae non statim deferat illam ad Syndicum vel hujusmodi Deputatum.

16. Et ulterius ordinat, ut sub eiisdem poenis observetur alterum decretum ejusdem S. Visitationis ejusdem anni, tenoris sequentis: Guardianus vel alius pro tempore Superior Collegii elemosynas hujusmodi ad panem, vinum, oleum, vel alium certum finem apud Syndicum depositatas numquam faciat auferri, vel in alium finem expendi, sine consilio et consensu Discretorij judicantis illas non fore necessarias ad finem ad quem depositae fuerant.

17. Archivium generale totius Ordinis novum construatur in aditu recentis Bibliothecae, juxta decretum S. Congregationis alias editum.

18. Ulterius statuit, ut praedicta alternitiva et aequalitas Guardiani, Vicarii, Lectorum, Sacristae, et Studentium debeat etiam observari in Conventu Capranicensis eorumdem fratrum Recollectorum Hibernorum ad omnimodam similitudinem Collegii S. Isidori, numerus autem et distributio fratrum qui inibi commorari poterunt, debeat taxari per Discretorium dicti Collegii S. Isidori, juxta quantitatem elemosynarum, quae pro eorum sustentatione sufficere censebuntur. Et ad tollendum omne motivum litigii vel quaerelarum, et ne contingat quod Guardianus S. Isidori, et Guardianus Conventus Capranicensis sint simul assumpti ex eadem Provincia, et quoniam una Provincia in eodem Contu habuit tres Guardianos, alia duos, alia unum et quarta nullum, ideo S. Congreg.° praecepit, ut Guardianus ejusdem Conventus post praesentem immediate fu-

turus, sit ex Ultonia et alius post illum, ex Momonia, alius deinde ex Conacia, et alius post hunc ex Lagenia, et sic eodem modo in perpetuum, sub poenis supra num. 5. 6. et 7. impositis violaturis alternativam et aequalitatem Collegii S. Isidori.

19. Bibliotecà seu Librarius, qui nunc est etiam socius Patris Haroldi debebit facere alia servitia Collegii, cum consensu tamen ejusdem P. Haroldi seu alterius qui pro tempore habebit ipsius officia Chronologi generalis Ordinis, Archivistae et Bibliothecarii. Et scriptor saecularis quando non erit occupatus in Scripturis P. Haroldi, vel quae ad ejus officia pertinent, debebit etiam scribere pro aliis Patribus illas materias quae spectant ad ipsorum officia ut Scriptorum pro utilitate et honore Collegii.

20. Et ad hoc ut presentia decreta sint in perpetua observantia Sacr. Congregatio declarat, quod nullus ipsi S. Congregationi inferior possit dispensare in ullo decreto, vel parte ipsorum, nec ea interpretari aliter quam ipsa S. Congregatio vult et intendit. Et ulterius praecipit in virtute S. Obedientiae Superiori Locali pro tempore ejusdem Collegii S. Isidori sub poenis arbitrio S. Congreg.is ut supra infligendis, ut eadem presentia decreta in publico Refectorio coram Communitate legi faciat toties quoties lecta fuerint Statuta Generalia Ordinis.

21. Caeterum deinde S. Congreg.° ordinat ut observentur omnia decreta expedita in diversis temporibus, tam ipsius S. Congreg.is quam aliae Constitutiones Apostolicae, Reformationes, Statuta et Similia, sive in fundatione, sive alia occasione dicti Collegii facta sub poenis in iisdem contentis, et aliis arbitrario S. Congreg.is reservatis.

Datum die 10 Februarij 1678.

PROSPER FACNANUS, Secret.us

## Inventory of the Church and College.

(October 23, 1691) (1).

INVENTARIO DI TUTTE LE COSE
CHE SI TROVANO NEL COLLEGIO DI S. ISIDORO.

*Inventario della Sagrestia.*

Una croce di rame indorata col S. Cristo e guarnito di corallo.

Una canna di vetro cristallo con suoi ponti d'argento e dentro una reliquia.

(1) Archives, Merchants' Quay, Dublin.

Un Reliquiario d'ottone indorato con diverse reliquie dentro, et una borsetta di seta ricamata atorno e la scatulina guarnita di veluto rosso.

Una statua d'argento masicia di S. Isidoro con sue Reliq$^{e}$ e l'aratro e palo d'argento.

Un incensiero tutto d'argento con la sua catena, navicella e cochiera d'argento.

Due incensieri d'ottone, con una navicella.

Una lamina dedicata a S. Isidoro tutto argento, d'un palmo di longezza.

Una scatula di legno con l'habito e corda del B. Gio. della Marchia.

Una pace d'ottone indorata d'una parte.

Un ostensorio col suo piede tutto d'ottone indorato.

Due vasi grandi d'argento lavorato per fiori.

Una lampa d'argento lavorato con sua catena d'arg$^{to}$.

Un'altra lampa e catena d'arg$^{to}$ lavorato con l'armi del Can$^{co}$ Silva.

Una lampa di cristallo fino, e stato rotto.

Un calice tutto argento lavorato, la cuppa liscia, dentro indorata con sua patena d'arg$^{to}$ indorato d'una parte, dato al Colleg$^{o}$ da Mons. Patritio Commerford Vescovo di Vaterford.

Altro calice e patena tutti d'argento liscio e lavorato con tre S$^{ti}$ Prŏni d'Ibernia; al suo piede la cuppa indorata dentro, e la patena d'una parte.

Altro calice con patena tutto d'argen$^{to}$ liscio e lavorato con l'armi di Castelli, indorato dentro e la patena d'una parte.

Altro calice con patena tutto d'arg.$^{o}$ tutto liscio et indorato come anco la sua patena.

Un calice piccolo e patena tutto d'arg.$^{o}$ liscio e lavorato con cuppa indorata dentro, e la patena d'una parte.

Altro calice lavorato, la cuppa d'arg.$^{o}$ indorata, dentro la patena e piede tutto di bronzo.

Altro calice liscio tutto indorato, la cuppa d'arg.$^{o}$ e patena e piede di bronzo.

Altro calice liscio e lavorato, tutto indorata e cuppa d'arg.$^{o}$ e patena e piede di bronzo.

Una pixide liscia tutta indorata, la patena inferiore della cuppa d'arg.$^{o}$ e la superiore col piede di bronzo.

Una scatulina del'Oglio S$^{to}$ con dentro una pixide piccola liscia e tutta d'arg.$^{o}$.

Due ampuline d'arg.$^{o}$ col suo piatto d'arg.$^{o}$, et armi d'un ves$^{o}$ in pettorale d'arg.$^{o}$ indorato con reliq$^{e}$ d'entro e suo cordone, una buccia da ves$^{o}$ tutta d'arg.$^{o}$.

Un perfumiero di rame.

Un vaso del aqua S.ta con l'aspersorio tutto d'ottone.

24 Candelieri d'ottone tra piccoli e grandi, de quali uno è rotto.

5 croci d'ottone de quali uno senza piedi.

30 candelieri di legno tra rotti e sani.

Un baldachino del SS. di veluto rosso et imbroccato d'oro con trine e francie d'oro.

Un baldachino di S. Isidoro con sui bastoni di legno.

32 vasi di legno tra boni e cativi con diversi fiori.

4 teste di Sti di legno indorato con reliquie dentro.

Un baldacchino di legno indorato.

12 Angeli di legno indorato.

10 differenti reliquarij di legno indorati con diversi reliquie dentro.

Un bambino della resurene et un altro piccolo.

Dieci scatole d'ottone per ostie.

Due libri grandi di cartapeccora di lra. (?) Gotica.

Una testa di Giesù Cpõ coronato di spine et una lamina della Imta Concetne, una scatula per... di Sto tutto di legno.

*Pluviali e Semi.*

Un pluviale una pianeta, due tonicelli con suoi stoli, manipoli collari, cordoni et altri tutti di tela nobile, imbrocato d'oro, d'argto e fiori di seta di diversi colori con trine e frangie d'oro.

Una pianeta, due tunicelli con suoi stoli manipoli, collari di damasco bianco semplice con trine e frangie d'oro falso.

Un pluviale, una pianeta due tunicelli con stoli, manipoli e collari di tela tabi (?) bianco con fodera di tafetano rosso e trine d'oro e seta.

Un pluviale nobile di tela d'arg.to con trine d'oro foderato di taffetano bianco, dato al Collegio della compagnia di S. Isidoro.

Un pluviale et una pianeta di tela d'arg.to con trine e frangie d'oro e seta, foderato di tafetano semplice bianco.

Un pluviale et una pianeta nobile di seta tabi (?) rosso con galone e frangie d'oro con armi d'un Cardl. e fodera di tafetano rosso.

Un pluviale, una pianeta due tonicelli con stole, manipoli e collari di tela broccata falsa di bianco e rosso e galoni e frangie di seta.

Una pianeta, due tunicelli con stole, manipolo e collari di seta migliore broccata falsa di bianco e rosso de galoni e frangie di seta.

Un pluviale violace nobile di tela tabi (?) con galoni d'oro et armi ricamate d'oro d'un Mons., con fodera di tafetano violace.

Un pluviale violace di tela tabi (?) vecchio o tela d'oro con fiori di velluto violaceo e galloni d'oro falso.

Una pianeta due tonicelli con stole e manipoli di seta, tafetano violace rigato con galone e frangia di seta.

Una pianeta due tonicelli con stoli, manipoli e cordone di seta con filata (?) d'oro, con galone e frangie verde.

Una pianeta due tonicelli con stole manipoli e cordoni di raso verde con galone e frangie di seta rossa.

Una pianeta due tunicelli con stole, e manipoli di saianena (?) franceso con galone e frangie d'oro falso.

Un pluviale, una pianeta, due tunicelli con stole e manipoli di tabi (?) fiorato vecchio con galone e frangie di seta differente.

*Pianete bianche.*

Una pianeta ricca di tela broccato fino, fiorato, con manipolo, stola galone e frangie d'oro con fodera di tafetano bianco e lo Scudo di S. Ant.°

Una pianeta nova di raso bianco ricco, framezzata di tela d'oro con stola, manipolo e con galone e frangie d'oro et arg.° nove.

Un'altra pianeta della stessa tela framezzata di tela d'oro con stola e manipolo e con galone e frangie d'oro.

Una pianeta di tela vecchia d'arg.°, con stola e manipolo ricamata d'oro et arg.° con l'armi della Pñpessa di Mont'alto.

Una pianeta bianca di damasco, stola, manipolo trine e frangie d'oro coll'armi del Con^te^ Silva.

Una pianeta vecchia di damasco ordinario, con stola e manipolo con trine di seta gialla.

Una pianeta vecchia di damasco bianco e mostregiato, con stola e manipolo e trine e frangie d'oro con lo scudo ricamato d'oro et il fondo d'arg.° colle lrẽ I. M. I. (?).

Una pianeta vecchia di damasco bianco mostregiato, con stola e manipolo trine e frangie d'oro e lo scudo del S^to^ Christo.

Due pianete vecchie di tafetano, rigato di differenti colori con stole manipoli e trine d'oro falso e seta.

Una pianeta bianca di boratto (?) mostregiato, con stola, manipolo galone e frangie di seta gialla.

Due pianete bianche vecchie di boratto mostregiato con stole manipoli galone e frangie di differenti colori.

Due altre pianete bianche dello stesso boratto mostregiate, con stole manipoli, gallone e frangie di differenti colori.

*Pianete rosse.*

Una pianeta nobile di damasco rosso, stola, manipolo trine e frangie d'oro con lo scudo riccato d'oro et il fondo d'arg.° col lrẽ i. m. i.

Una pianeta di damasco rosso, stola, manipolo, trine frangie di seta bianca e lo scudo ricam.° d'oro e seta col S.^to^ Christo impresso.

Una pianeta di damasco rosso fiorato, stola, manipolo trine, e frangie d'oro falso et uno scudo ricam.^to^ con l'armi del mons. Pavonio.

Una pianeta nobile di damasco rosso mostregiato, stola, manipolo trine e frangie d'oro falso et uno scudo ricamato del Cavaliere Silva.

Una pianeta di seta granita colla fascia in modo di broccato falso stola, manipolo trine e frangie d'oro.

Una pianeta vecchia di tafetano rigato, sensa manipolo e stola, con le trine però d'oro coll'arme adietro.

Una pianeta di broccato falso, bianco e rosso, stola, manipolo con trine e frangie di seta coll'ãme (?) adietro tiene il P Comissario della Corte.

Una pianeta di taffetano mostreg. stola e manipolo con trine di seta.

Un'altra pianeta dell'istesso, stola e manipolo con trine verde.

Tre pianete di boratto mostregiato, stola, manipolo, trine e frangie di seta.

Una pianeta di lino ricamata di filo di differenti colori, stola manipolo trine di filo.

Tre pianete di boratto ordinario, stola, manipolo, trine di diversi colori.

*Pianete violace.*

Una pianeta nobile di broccato fino, stola e manipolo, trine e frangie d'oro.

Una pianeta di damasco mostreg°, stola, manipolo, trine, frangie di seta bianca e lo scudo ricamato d'oro e seta coll'impressa del S. Christo.

Una pianeta di damasco fiorato, stola e manipolo, trine e frangie d'oro falso, collo scudo di Mons. Cavonio.

Una pianeta damasco e manipolo, trine di seta.

Una pianeta di seta fiorata, stola e manipolo, trine e frangie di seta gialla, collo scudo di seta di Domenico Castelli.

Una pianeta di broccato falso, stola, manipolo, trine di seta.

Una pianeta di tafetano rigato, stola, manipolo con trine di seta.

Una pianeta di tafetano Liso (?), stola, manipolo, trine, frangie d'oro e seta.

Una pianeta nobile di damasco mostregiata violace e verde e manipolo con trine e frangie d'oro e lo scudo d'oro coll'arme del Cav^re^ Silva.

Un'altra pianeta di rabica con la frangia e galloni di seta di differenti colori.

*Pianete verdi.*

Una pianeta ricca, broccatello fino, stola, manipolo con trine d'oro e arg.° e la fodera di tafetano verde.

Una pianeta di damasco fiorato, stola, manipolo con trine, frangie e scudo d'oro falso, coll'arme di Mons^re^ Canonio.

Una pianeta di damasco mostreggiato, stola, manipolo, trine e frangie di seta, lo scudo ricamato di seta et oro falso coll'impressa del S. Christo.

Una pianeta di tafetano fiorato, stola, manipolo, trine e frangie di seta gialla.

Una pianeta di tafetano liso (?) stola, manipolo, trine e frangie di diversi colori; due pianete di bambaccio e lamo (?) mostregiato, stola, manipolo e trine di seta di diversi colori.

*Pianete negre.*

Una pianeta di damasco con le frangie e trine d'oro con lo scudo d'oro et arg.° con i. m. i.

Una pianeta di tabico (?) stola, manipolo, trine e frange d'oro coll'arme di Silva.

Una pianeta di damasco, manipolo, trine e frangie di seta, lo scudo di tela e oro falso coll'impressa del S. Christo.

Una pianeta, stola, manipolo di broccato, trine e frangie d'oro falso.

Una pianeta boratto mostreg.°, stola, manip°, trine e frangie di seta gialla.

Una pianeta di boratto mostreg.°, stola, manip., trine, frangie di cappicciollo bianco.

Una pianeta, stola e manipolo boratto mostregiato con trine di diversi colori.

Una pianeta, stola e manipolo di damasco falso, con trine di diversi colori.

*Fiocchi diversi, tunicelle.*

Due pari di rossi, ricamati d'oro.

Un fiocco grande, ricamato d'oro.

16 pari di fiocchi di diversi colori tunicelle.

*Tovaglie di pulpito.*

Una di broccato falso rosso e bianco con trine e frangie di seta di diversi colori.

Un'altra di broccatello falso mostregiato con trine e frangie di seta di diversi colori.

*Veli per Sudiacono.*

Uno di seta bianca con pucilli (?) d'oro et arg.to

Altro di taffetano rosso con frangie di seta.

Altro di arg.to e di seta di diversi colori.

Altro bianco di lino di rosso p. la Commne.

*Veli di Croce.*

Uno bianco di tabii con la figra di S. Franco e frangia d'oro. Uno nero che poco vale.

*Veli di Calice.*

64 cioè 16 bianchi e 15 rossi, 14 verdi, 14 violaci e neri 7 sette.

Borsa di corporali di differenti colori, cinq. nove.

Capitel del tabernaculo del SS.mo Sacram.to di diversi colori 5. cinque.

Cortine di seta e filo di diferenti colori p. li quadri delli altari 13 tredici.

Coscini d'altari di diversi colori 26 vintisei.

Un coscino grande ricam.to d'oro e seta per ingenioccare dei quali due mancano.

Paglioti di diferenti colori 39, dei quali 4 sono di curam. (?) trentatre 33.

Corporali in tutti sono ventiquatro: 24.

Palle in tutto sono 82 ottantadue.

Purificatori centoquarantuno 141.

Fazoletti ventinove 29.

Camice tra buoni e vecchi 71 settantuno, dei quali tre sono guastati per aggiustare gli altri.

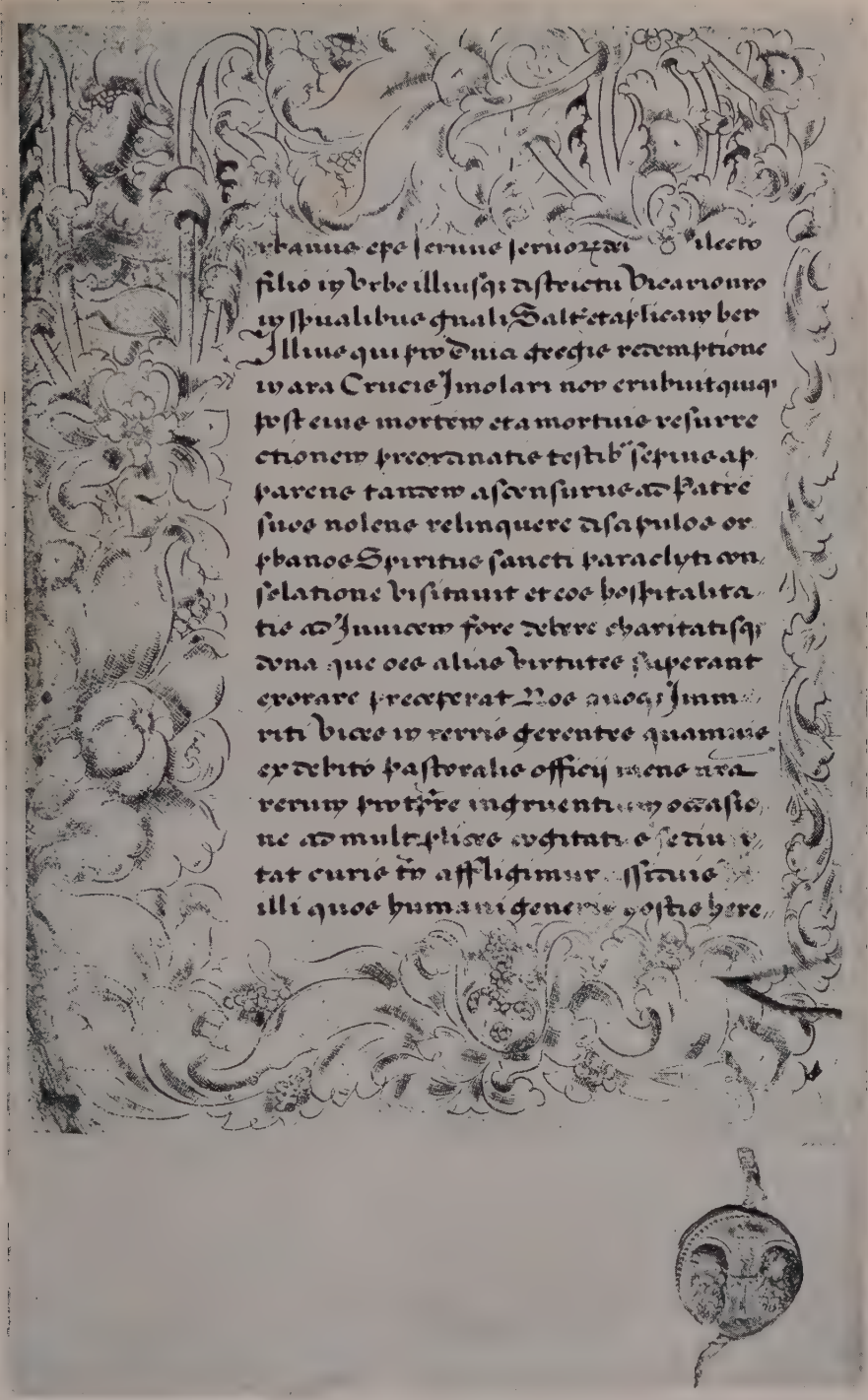
Amicti tra boni e cattivi 61 sessantuno.

Cinture di camice dodici 12.

Cotte 8 otto.

Tovaglia d'altare 46 quar.ta sei.

Sugghemani 5 cinque.



BULL OF FOUNDATION

(First page).

*Quadri nella Sag.stia.*

Un quadro grande del Crocifso con cornice nere.
Un quadro della Natta senza cornice.
Uno della flagne con cornice.
Uno dis. (?) con cornice.
Uno d'un Religo nero con cornice indorata.
Un del Salvator portante la croce con cornice.
Due inginocchiatoi, un credensone di noce.
Un cassone con tre tiratori e due armari.
4 pari di pianelle.

*Nella Cap.lla della Sag.stia.*

Un quadro grande del crocifo con cornice indorata e baldachino.
Due candelieri d'ottone con li suoi cornicop.
Una statua d'alabastro della Mada.
Due crocifsi grandi, uno di metallo et uno altro di legno.
Diversi altri quadri distti n.o 10 dieci.
Un quadro di Clem.te X°.
Un ingenocchiatore di noce.

*Nella stanza lavabo della Sag.stia.*

Un credensone grand di noce.
Un quadro grande di S. Gio. Capistrano con cornice.
Un quadro della Mad.a senza cornice.
Un piccolo di S. Ant.o con cornice.
Uno di S. Pietro con cornice.
Uno di S. Isidoro sopra il lavatorio.
Uno del Pe Wadingo con cornice.
Due altri quadri con cornice.
Messali grandi della Saga num.o 11.
Messali dei morti num.o 10.
Un fuocone grande di ferro.

*Nella Chiesa.*

All'Altare magre un quadro grande di S. Anna con la famiglia Sa e cornice indorata et un altro quadro grande del B. Salvatre d'horto (?) con cornice, e sopra l'Alte magne due quadri piccoli di fiori con cornice.

Un quadro grande di S. Patrizio senza cornice.
Un quadro del B. Franco Solano con cornice.
Un quadro grande di S. Nicolo con cornice.
Un quadro grande del Smo Crocfo senza cornice.
Un quadro di S. Brigida con cornice.
Alla porta della Chiesa un quadro grande del Salvatre con cornice.
Un altro del B.o Nicolo Albergatis.
Un altro del Beato Ximenes.
5. Confessionali.
3. Inginocchiatori.
2. torcieri.
4. credense.
5. lampade d'ottone.
2. torcieri piccoli nella Capla di S. Anto. rubato uno.
Un banco di noce all'altare magre.
2. altri banchi d'albuci.
Un pulpito della messa Cantata.
5. crocifsi di legno per Altari.

*Inventario del Coro.*

Un quadro indorato della Madna con cornice indorato.
Un quadro grande senza Cornice della Mada e S. Isidoro.
Un quadro grande con cornice di S. Franco e S. Pietro Nolasco.
Un quadro grande di S. Pietro dal Cantara con cornice.
Un quadro di S. Gio. Batta, uno di S. Fran.co, uno di S. Ant.o, uno di S. Chiara, uno di S. Bonav.a, uno di S. Gio. Capistrano, uno di Santa Rosa, tutti con cornice.
Un quadro grande della Concetne con Cornice.
Un paro d'organi piccoli.
Un pulpito grande sopra un armario dentro il quale si trovano li seguenti libri per uso del Coro.
Un Salterio novo in foglio.
La prima parte del Salterio in foglio.
Un Salterio vecchio in foglio.
Un antifonario et un graduale di canto in foglio, coperti di carta pecora finto.
Un altro antifonario et un graduale novi di canto in foglio, coperti di corame nero.
Un libro in foglio delli Inni di Urbano VIII.

Un libro grande di messe, solito cantare dal Collegio, scritto da fra Bernardino Medo.

Un antifonario grande di carta pecora da canto, scritto in lettere Gotiche, et intitolato Ufficio et Missae festorum Ord.is quale è coperto di tavole con corame rosso, e l'astre di rame; un altro antifonario grande di carta pecora da canto, parim̃te scritto et intitolato Ufficia festorum mobilium totius anni simim̃lte coperto e lastrigato.

Un libro grande delli hinni novi in canto di carta pecora, scritta in gotico, similm̃te coperto e lastrigato.

Un libro grande di carta pecora scritto in gotico et intitolato Pslterij pars prima, parimente coperto e lastrigato.

Un libro grand di carta pecora in gotico, intitolato Horę diurnę breviarij Romani, coperto di tavole nude.

Un breviario Romano grande.

Un diurnale grande.

Una lampada grande et una minore.

Un martirologio, un pulpito piccolo per il breviario et un altro per il diurnale.

Un libro grande in pergamena, coperto con tavole e corame rosso che contiene offici de Santi e le messe dalla Nat.a sino al Pentecoste.

Un altro libro grande in pergamena similmte legato che contiene la 2a parte del psalterio; qsti due libri si trovano in Sag.a

*Nel Chiostro piccolo.*

Alla porta del Convento un quadro vecchio e grande senza cornice dei martiri delle Indie, un quadro senza cornice d'un frate sconnosciuto.

Un quadro vecchio e grande con cornice del Venerabil frà Innocenzo a Clusis.

Un quadro del Salvat.e con cornice sopra la porta della Sag.a

Una catena longa di ferro e due secchi di rame per la cisterna con un vasetto di rame.

*Nella Scuola pic:*

Un quadro grande con cornice di S. Isidoro.

Un quadro grande di un Mons.e con cornice.

Un quadro grande di un vescovo Relig.o nostro, con cornice.

Un quadro piccolo.

Un pulpito grande per il lettore, 14 tra sedie o banchi da scrivere e sedere.

*Nella Scuola grande.*

Sedie coperte di corame rosso 30.
Sedie o banchi di legno da scrivere e sedere 8.
Un pulpito grande del Lettore.

*Nelli dormitorij.*

Una lampa piccola di ferro bianco e vetro del primo dormitorio.
Un quadro piccolo della Mad[a] con cornice nel quarto dormitorio.
Una lampa di ferro bianco e vetro dell'istesso dormitorio.
Un quadro grande di S. Isidoro senza cornice nel 5° dormitorio.

*Inventario della Speciaria.*

Quattro banchi con li sportelli, tiratori e scanzie; una tavola di noce e scanzia.

Vasetti di cristallo sotto la rete dove si conservano medicamenti più rari n.° 54.

Barattoli di terra coloriti con coperchio di stanno di flandra dove si conservano elettuarij, pillulle et altri medicamenti n.° 62.

Altri barattoli simili dove si conservano diversi medicamnti n.° 66 tra grandi e piccoli vasetti di vetro dove sono diversi medicamnti n.° 65.

Caraffelli in forma di quadrato quali sono agli spiriti e simili n°. 43.

Caraffi grandi in forma quadra dell'acqua stillata n.° 24.

Scatole tra grandi e piccole ne quali si conservano diverse droghe, radiche et erbe; 49 vasi di siroppo et oglio, 37 brocchi d'acqua distillata 22.

Un mortaro grande di bronzo con il pistello di ferro.
Due mortari piccoli d'ottone con li pistelli d'ottone.
Una foratella con la padella di metallo.
Una forata d'acciaio.
Un candeliero d'ottone.
4 spatole d'ottone.
3 cocchiari d'argento de quali uno è grande.
Una statera d'ottone.
Un bilancino d'ottone con li pesi.
3. vasi ò orinali d'astillare grandi con li cappelli.

Due recipienti separatori.
Un mortaro di pietra serpentina.
Un mortaro di pietra bianca con pistello di legno.
Un mortaro piccolo di piombo.
Dui quadri della Mad[a] con cornice.
Diversi caraffi di vetro e vasi di conservo.
Una sedia coperta di corame.
Setaci con li tamburini quattro.
Un altro setaccio di cascia.
Un libro intit: L'arte dello speciale.
Herbario di mateolo.
Herbario di castrodinante.
Antidosario Romano.
Pratica chimica del mescere.
Tirocinio chimico.

*Nella stanza del still.°*

Una torretta con sedici lambicchi con cappelli e recipienti di vetro.
Due stillatori di rame con cappelli detti tambulan (?).
Un bagno di rame con il cappello fatto e campana.
Un bosso di rame per stillare.
Una brocca di rame per adaquar il giardino.
Un tavolino murato con il palo di ferro e la forata di rame e la padella.
Due fuogoni di terra di basanell.
Una paletta et una moletta del fuoco.
Un mortaro grande con doi pistelli di legno.
Tutta la sud.[a] robba fu procurata dalla limosina degli amici di frà Serafino conlicenza de suoi Sup.[ri]

*Lista che si trova p̃teñte nell' Infermeria.*

| | | |
|---|---|---|
| Vasi di rame tra piccoli e grandi. . . . . | n.° | 11 |
| Pila di rame. . . . . | n.° | 1 |
| Una brocca di rame . . . . . | n.° | 1 |
| Piatti di stagno. . . . . | n.° | 2 |
| Una forata di rame . . . . . | n.° | 1 |
| Fuogoni di ferro . . . . . | n.° | 2 |
| Tre piedi ferro tra grandi e piccoli . . . . . | n.° | 10 |
| Coperture di pile . . . . . | n.° | 2 |

Di rame e di terra . . . . . n.° 10
Palette di ferro per il fuoco. . . . . n.° 2
Un pare di molle . . . . . n.° 1
Un scaldaletto . . . . . n.° 1
Padelle una grande 1. e 3 di piccole.
Canne per servitiali . . . . . n.° 2
Un vaso di stagno per portare i decocti de servitiali.
Brocchette di terra tra grande e piccole. . . . . n.° 5
Bacini di terra per fare la barba . . . . . n.° 2
Mestole di ferro. . . . . n.° 2
Posate di ferro . . . . . n.° 2
Pile piatti il necessario.
Un torchio spremere i sughi.
Un paletto di ferro.
Una grata arrostire.
Larie per il fuoco . . . . . n.° 2
Lucerne per il lume una grande una piccola.
Vasi di terra. . . . . n.° 2
Stareta per passare 1.
Boccali per bevere . . . . . n.° 15
Catinelli per lavare le mani . . . . . n.° 3
Una cassa per la semesa.
Un banco per seder, uno sgabbello 1.

*Robbe che appartienne p. le stanze quali stanno in un banco.*

Lensole fra buone e cative . . . . . n.° 12
Camisce tra bone e cative . . . . . n.° 4
Asciugamani piccoli . . . . . n.° 3
Asciugamani grandi . . . . . n.° 2
Salviette trabone e cative . . . . . n.° 20
Una coltra, foderette 4.
Una tovglia grande et altri stracci necessarij.
frà Ant° Luchese.
Una stagnata d'ottone altri utensili necessarij.

*Inventario di tutte le cose che si trovano nel Ref° del Colg.° di S. Isidoro q̃sto di 17 7bre 1691.*

Nella Canava (?).

Una statura di legno collorita di rosso mischiata con oro di S. Isidoro con li botti e fontana.

Un quadro della Mad.ª ove si vedono depinti Ss: Fran.co e Carlo Borromeo.
Un quadro del P.e Paolo King.
Un armario per le serviette e tualle.
Una cassa per il pane.
Un tavolino con due tiratori.
Un cultello grosso col suo legno per tagliare pane.
Due gallere per il vino.
Due brocche di rame.
Una conca di rame.
Una lampa d'ottone avanti il Santo.
Due lucerne piccole di ferro.
Due canestre per il pane.
Due buttatori di latta.
Un iñstro (?) di legno per pigliare.
Le tazze ed un altro per il sale.
50: forchette.
Servietti cento 60, fra bone e cative e mediocri.
5: tualle di tavole.
Una cassa di cultelli.
Cultelli 30.
Cocchiari 50.
Nella Cantina 4 botte grandi et cinque piccole e due barili.
Due conchette di legno.

*Nel Ref.o*

Cinque tavole di noce con le sue sedie e banchi.
Un quadro di mezo del Salvat.e in atto di benedire il pasto.
Un quadro di S. Fran.co et un altro di S. Ant.o
Un quadro della Nat.ª di ñro: Sig.re
Un altro di S. Anna Mad:
Un altro di S. Pasquale.
Un altro di S. Diego.
Un altro di ñro Pe S. Fran.o
Un altro del Beato Giacomo della Marcha.
Un altro di frà Innocenzo da Chiusa.
Un altro del B. fra Giordano di S. August;
Un altro del B. Felice.
Un altro mag.re dell'altro di S. Diego.
Un altro di S. Gio: Capist.no

Una bibbia.
S. Gio. Castusiano vita di χρõ [Christophero?] vec.°
Statuta gñlia et bibliotheca.
Due lucerne per il Lettore di mensa: due libri vecchi delle vite di S.ti
Due virghe longhe di ferro per le lampe.
Panchi nel de profundis scanni di tutto intorno.
Un quadro di Christo in atto di portar la Croce.
Un quadro di S. Pietro Apost:
Un quadro della Mad.a
Un quadro di fr. Innoc: da Chiusa.
Un quadro dei Martiri di giaponia.
Un quadro di S. Pietro dal Cantara e pas: un quadro di S. Isidoro.

*Invent.° della Cucina.*

Due caldari grandi con un coperto.
Tre caldari mezzani con un coperto.
Due basilli (?) o caldari per l'herba.
Una padella da frigere.
Un'altra padella per aroste.
Uno stufarolo col suo coperto.
Quattro thiale (?) et un cadarino per pigliare l'acqua.
Uno stofarolo grande per l'aqua.
Un caldaro per tener l'aqua calda per li bisogni della cuccina.
La robba tutta di rame.
Due cucchiari pure di rame per il brodo.
Un mescolo grande di rame.
Quattro cucchiari di ferro.
Quattro sciumarrole di ferro.
Tre spide et una scudella di ferro.
Quattro trepiedi.
Tre forcine.
Una pala per il fuoco et una molla.
Cinque cultelli piccoli et un fulzone grande.
Un altro mezzano.
Un cultello mezza lana.
Uno forato di rame.
Un soffieto.
Un macinello.
Un mortaro grande di marmo.

Sette tavole per servire alla mensa.
Un bancone per tagliare la carne.
Due banchi per la dispensa.
Tre vetturi per l'oglio.
Tre mastelli di legno cerchiati di ferro per lavare li piatti.
Due botticelli per l'aceto.
Tre lampe piccole di ferro.
Quattro crivelli la mag^re^ le succhie (?).
Un mortaro piccolo di marmo et un altro piccolo di bronzo.
Tre craticule.
A piedi della scala cha va da fuoco commune al orto ce la fontana et un caldaro grande di rame per la boccata.
Et un altro vaso grande per far la lissiva.

*Inventario di tutte le stanze del Collegio.*

Nel Dormitorio 1.°

Nella prima stanza, un saccone, tre tavole di letto, due banchetti di letto, alcuni quadretti, un coperto buono et uno vecchio, un capezzale, una mensa con tiratori e scansia, una cassetta, una lampa, due sedie un pulpito.

Nella 2ª stanza, un saccone, tre tavole di letto, due banchi di letto, una sedia, due coperte, un cappezzale, alcuni quadretti, una mensa con tiratori, pulpito, scansia e una lampa.

Nella 3ª stanza, quattro tavole di letto, due coperti, un saccone con capezzale, una mensa, una lampa, una sedia, un habito vecchio, una scansia.

Nella 4ª, una mensa, una scanzia, un saccone, una coperta nova, una vecchia et una sottile, un capezzale, una sedia, una lampa, un horologio di sveglio, tre tavole di letto e due banchi.

Nella 6ª, due mense e due scansie, una Cassa, un banco, un genuflettorio, due sedie, certe tavole da sostenere libri, un reclusorio di vasi minuti, un saccone, due coperte, tre capezzali, tre tavole di letto, due banchetti di letto e una lampa.

Dormitorio 2.°

Nella 1ª stanza, un saccone, tre tavole con banchi di letto, una sedia, due coperte vecchie, alcuni quadretti, una lampa.

Nella 2ª, un saccone, tre tavole, due coperte, un capezzale, una lampa, una mensa con scanzia, una sedia, due banchetti di letto.

Nella 3ª, un saccone, tre coperte, tre tavole, due banchetti, un capezzale, una mensa con scansia e una lampa.

Nella stanza in faccia alla 3ª, un saccone, tre tavole, un capezzale, due coperte, una mensa, un pulpito, due banchi di letto, una lampa, una sedia, una scansia.

Nella 4ª, una lampa, un saccone, tre tavole, un capezzale, due coperte, una mensa, un banco, una sedia, un habito e cappuccio vecchio.

Dormitorio 3.º

Nella 3ª stanza, un saccone, tre tavole, due coperte, un capezzale, due banchetti, una lampa, una sedia et una sediola, una mensa.

Nella 4ª, un saccone, tre tavole, due banchetti, due coperte vecchie, un capezzale, una mensa, una sedia, una lampa.

Nella 5ª, un saccone, due coperte vecchie, un capezzale, tre tavole con banchetti.

Nella 6ª, un saccone.

Dormitorio 4.º

Nella 1ª stanza, una mensa, una scanzia, una sedia, un banco, una lampa, un saccone, un capezzale, tre tavole, una coperta, due banchetti.

Nella 2ª, una mensa con tre tiratori, una scansia, un saccone, un coperto bono et uno vecchio, un capezzale, tre tavole, due banchetti, una lampa, una sedia coperta di corame, due sediole, un habito vecchio, capuccio e tunica vecchia, quattro ritratti di carta.

Nella 3ª, due coperte vecchie, un saccone, due capezzali, due sedie et una sediola, una mensa e scansia, un inginocchiatorio, due banchetti di ferro, un quadro di S. Ant.º, tre tavole.

Nella 4ª, un saccone, quattro tavole, due coperte, un capezzale, una lampa, due quadretti, una mensa con scanzia e tiratorio, due banchetti di letto, una sedia.

Nella 5ª, un saccone, un capezzale, un coperto bono et uno sottile, tre tavole con banchetti, una lampa, una mensa con tiratorio et armario, una scanzia, una sedia.

Nella 6ª, un saccone, un capezzale, un coperto, tre tavole e due banchetti, una mensa, una sedia, una lampa, un pulpito, una scansia, alcune pitt.re di carta.

Nella 7ª, un saccone, una coperta, tre tavole, due banchetti, una mensa con tiratori e scansia, un capezzale, una lampa, un pulpito, due sedie con certi quadri.

Nella 8ª, un saccone, un capezzale, due coperte, due mense, una scanzia, un genuf.°, una credenza, due sedie, due banchetti, una lampa, tre tavole con banchetti di letto.

Dormitorio 5.°

Nella 1ª stanza, un saccone, un capezzale, due coperte, tre tavole e due banchetti, un genuf.rio, una mensa, una scanzia, due sedie, una lampa.

Nella 2ª, un saccone, tre tavole, due cavaletti, un capezzale, due coperte, una sedia, un genoch.°, una mensa e scanzia, alcuni quadretti di carta, una lampa.

Nella 3ª, un saccone, un capezzale, due coperte, tre tavole, due banchetti, una mensa con scansia, un genuf.°, un abito e tunica vecchia, certi quadretti, una lampa, una sedia.

Nella 7ª, un saccone, due coperte, un capezzale, tre tavole, due banchetti, una mensa, una scansia, un ingenocch.°, una sedia, una cassetta, una lampa.

Nella 8ª, un saccone, una coperta bona et una piccola, tre tavole, due banchetti, una mensa con scanzia, una sedia, una lampa, certi quadretti, un capezzale.

Nella 9ª, un saccone, due coperte, un capezzale, tre tavole, due banchetti, una mensa con scansia, una lampa, una lyra o harpa, una sedia, due cassette.

Dormitorio 6.°

Nella 2ª stanza, un saccone e due coperte, 3 tavole, 2 banchetti, una mensa con scanzia, un capezzale, certi quadretti, una lampa.

Nella 3ª, un saccone, due coperte, un capezzale, 3 tavole, 2 banchetti, una sedia, una lampa, una mensa con scansia e un banco.

Nella 4ª, un saccone, una coperta nova et una vecchia, una mensa con scanzia, una lampa, tre tavole con banchetti, un habito vecchio, una sedia.

Nella 5ª, una lampa, una mensa, una sedia, un saccone, 2 coperte, tre tavole con banchi, una lampa et habito vecchio.

Nella 6ª, una mensa.

*Le stanze sotto l'archivio.*

Nella stanza a mano dritta nell'entrare, una coperta, un saccone, due capezzali, due sedie, una mensa, un inginocch.°, una lampa, 3 tavole con banchetti pel letto.

Nella stanza attaccata alla sud.ª, un saccone, una bona coperta et una vecchia, 3 tavole con banchi, una mensa, una lampa, un habito vecchio, un capezzale, una sedia.

Nella stanza a mano manca nell'intrare, un saccone, una coperta, un capezzale, 3 tavole con banchi, una mensa, una lampa, una sedia.

Nella stanza attaccata alla sud.ª, un saccone, un capezzale, una coperta, 3 tavole con banchi, una lampa, una mensa con habito e capuccio vecchio.

Nella stanza più vicina al Coro, incontro alla capella di Sant Ant.º, un saccone, due coperte vecchie, un capezzale, tre tavole con banchetti, una mensa, una lampa e sedia.

Nell'altra stanza che è di rincontro Sant Ant.º, un saccone, un capezzale, tre tavole con banchetti, una lampa, due coperte, una mensa, una scanzia et alcuni quad.ⁱ, due sedie.

La stanza più vicina alla porta del Conv.º, un saccone, due coperte, un capezzale, tre tavole con banchi, una mensa, una lampa, e la mag.re parte delle cose per legare libri, e una sedia.

Nella stanza attaccata a quella, una mensa con alcune sedie.

## Dormitorio 8.º

Nella prima, un saccone, tre tavole con banchetti di ferro, due coperte vecchie, un capezzale, una lampa, una mensa con scanzia, una sedia.

Nella stanza attaccata, un saccone, due coperte, un capezzale, 3. tavole con banchi, una lampa, una mensa con scanzia, alcuni quadretti.

Nella 2ª, un saccone, una coperta nova et una vecchia, una lampa, un capezzale, quattro tavole con banchi, alcuni quadretti, una mensa con scanzia.

Nella 3ª, c'è l'Archivio del Convento e non più.

Nella 4ª, un letto con 3. tavole, banchetti, due coperte vecchie, una mensa, e scansia.

Nella 5ª, un saccone, 3. tavole, due banchi, una mensa con scanzia.

Nella 6ª, cioè stanza della sartoria, un banco o tavola larga per tagliare abiti, con tre casse, e due chiavi, una tavoletta con due tiratori, un banco da sedere, una forbice grande, un ferro per agiustare le cogiture, un piombo grosso con ferro in mezzo, un fogone di ferro con paletta, due quadri senza cornice.

Nella stanza alta più vicina al Coro, 3. mense, una scansia, un armario, 3. sedie, 3. tavole, 2. banchetti, un saccone, un quadretto.

Nella stanza vicina alla sud.ª, un saccone, una coperta nova, una vecchia et una sottile, con genufl.º, una mensa con tiratori et scanzia, tre tavole

con banchi, un tavolino con tiratorio, un armario et altra scanzia, un pulpito, due sedie, una lampa, alcuni quadretti.

Nella stanza in faccia di quest'ultima, una mensa, con un scrinio, un altro scrinio, 5. sedie, un scabello, un genufl.°, un saccone, una coperta, un capezzale, un habito vecchio, un Crocifisso, una lampa, 3. tavole con banchetti per letto.

Nella stanza vicino alla porta, due banche, et tre tavole di letto, un saccone e due coperti.

Nella stanza in cima, sopra la Cap^la^ di S. Ant.°, un tavolino, tre coperte vecchie, due sedie, una Cassa, un saccone, capezzale, tavole e banchi di letto, uno sportello, una lampa etc.

Nella stanza dello scrittore, due banchi, con tre tavole di letto, una tavola per scrivere con un armadio et una sedia et una lampa.

Nella stanza del P. Tonero vicino alla porta.

Due banche di ferro, con tre tavole, un saccone, due coperte, un capezzale, un ginocchiatorio con una tavola.

*Dentro l'Archivio Primo.*

Tredici quadri, una tavola grande, altra mezzana con un genocchiatorio, cinque armarij, due schansie con qualche sedia e molte altre cose contenute distintamente nel indice del med^emo^ archivio.

*Nel officina per legare li libri.*

Uno torchio grande, un torchio per cogire, un torchetto p. tagliare, due cortelli, un ferro p. stringere il torchio, una regola di ferro, una forbice grande, un cortello, un martelletto, un compassetto, un ferro piano per lisciare li libri, un punto di cortello per tagliare le carte, un martello grande per batter li libri, una colonna di marmo, due pignatelli di rame, tre pari di tavole per legare li libri, un tenaglio, un piano con il ferro, un altro piccinino con il ferro, una raspa grande et altra piccola, due ferri piccoli per stringere, due seghe, una con manicha et altra senza manica, due ferri, un trivello, quattro ferri p. lavorare.

*Nella officina delli Scarpi.*

Un mezzo pezzo p. far sole, due pari di sandali nuovi, un martello, due tenalli, quattro pari di forme nuove, tre cortelli p. lavorare, tre alesine con chiodi necessari p. lavorare.

*Nel giardino grande.*

Una mezza colonna di nobile marmo rosso, una caretta nova con le rote cierchiate di ferro, un altra caretta senza rote.

*Nel giard.º piccolo.*

Una tavola di marmo bianco.

*Nello stallo.*

Un mulo buono con i forniñti necessarij et altre cose necessarie per mantenerlo.

*Nel officina del giardino.*

Una sappa grande et una altra mezzana, due sappettini, un rastrello di ferro, tre vanghe, una forcina di ferro, una padella, due scale nove, tavole nove d. 8° palmo di largezza et d'un palmo et un quarto di largª, una caretta di mano.

*Numerus librorum qui desunt in Bibliotheca.*

In classe *C* desunt Sex libri., in classe *D* decem libri., in classe *E* Sex libri., in classe *F* octo libri., in classe *G* Septem libri., in classe *J* quatuor libri., in classe *L* duo libri., in classe *M* undecim libri., in classe *N* tredecim libri., in classe *O* duodecim libri., in classe *P* duodecim libri., in classe *Q* quindecim libri., in classe *R* tres libri., in classe *S* sexdecim libri., in classe *T* duo libri., in classe *V* quinque libri

In omnibus centum trigenda duo

*Nel Archivio Secundo.*

Triginta laminae ligneae in una Pixide lignea cooperta. Alia pixis cooperta in qua continentur miracula recentiora secoli. Alia adhuc pixis oblonga et rubra bipalmaris, in qua servantur aliquae reliquiae fratris Innocentis a Clusa., alia similiter pixis plumblea in qua servantur multa antiqua numismata; et alia charta in qua talia multa reperiuntur.

Fasciculus scripturarum impressarum pro Lullo contra Emericum.

Tredecim laminae aeneae grandiores et quatuor minores similiter aeneae, cum antiquo sygillo Provinciae Hiberniae.

Unus globus coelestis cum sustentaculo in ligno.

Ducenti et quadraginta libri impressi in uno Armario reperiuntur.

Septem exemplaria Epitomarum P. Haroldi de primo tomo.

Viginti quatuor exemplaria vitae B. Auribij.

Septemdecim exemplaria ligata primi sententiarum P. Galui.

Computando pro duobus exemplaribus primam et secundam partem.

Gregorius Carapha in primam secundae d. Tho. tomus unus.

Quinquaginta quinque exemplaria catechismi Jacobi Milesij Hiberni.

Viginti sex exemplaria Panigiricorum sacroprophanorum P. Boronis.

Eiusdem de Consolatione theologica quadragentaquinque exemplaria.

Eiusdem viginti exemplaria Boetij absoluti.

Eiusdem Prolusionum quadraginta septuaginta octo explaria et ulterius triginta octo eiusdem operis exemplaria.

Eiusdem Metiorum et Misselaneorum quatuor exemplaria.

Eiusdem epigrammatum et programmatum novemdecim exemplaria.

Sex exemplaria primi sententiarum Patris a Galuia soluta.

Quadraginta exemplaria tomi secundi Annalium Vadinghi.

Duo exemplaria Iconologiae Salvatoris.

Unum exemplar intitulatum Abeia Barbarina.

Decem exemplaria expositionis vocum variarum linguarum.

Viginti exemplaria intitulata Gemitus pro morte P. Delgadiglio.

Triginta sex exemplaria declamationum Complutensium post funus eiusdem.

Quatuor libri de narratione facti inter P. Copingerum, et P. Gaynor.

Tomus primus et secundus Revelationum S. Birgittae uterque Mutilus.

Tria exemplaria Catechismi Hibernici.

Sex fasciculi diversarum materiarum.

Diversa opera mutila et imperfecta, quae omnia cum pleniore eorum, aliorumque cognitione videri possunt in alio Indice secundi Archivij.

Centum sexaginta libri dispersi per alia loca, qui non sunt in indice Bibliothecae, sicut nec supradicti.

Centum et sex exemplaria Joannis Gualensis, De Poenitentia.

Centum octoginta octo exemplaria vitae B. Anselmi Ep.[i] Lucensis.

Quinquaginta duo exemplaria Promptuarij S. Scripturae S. Antonij de Padua.

Centum septuaginta exemplaria Joannis Gualensis de oculo morali.

Tria exemplaria tomi sexti Annalium Vadinghi, et tria exemplaria tomi septimi eiusdem, et fasciculus officij S. Isidori.

Triginta septem exemplaria Apologia de praetenso monachatu Augustiniano S. Francisci.

Centum et novem exemplaria florilegij Joannis Gualensis de vita et dictis philosophorum.

Ducento quadraginta duo exemplaria de redemptione B. Virginis, eiusdemque Immaculatae Conceptionis. P. Vadinghi.

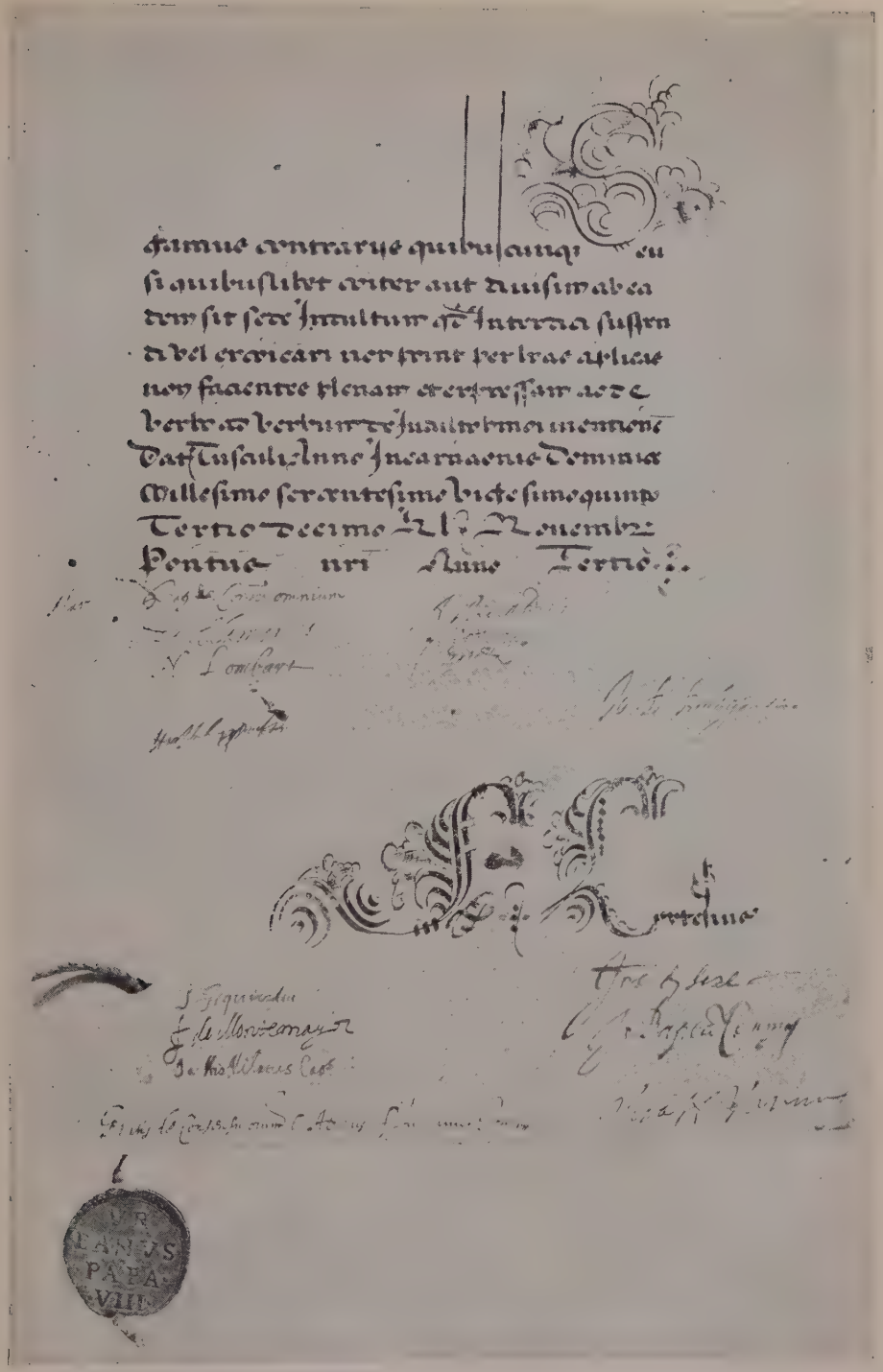
*
* *

Adi 23 ottobre 1691 stando in visita generale di questo collegio di S. Isidoro il M. R. P. frat. Ant.° Llinas Lettore Giubilato, Qualificatore del S. officio, ex Custode et Padre della Prov.ª di Mechoacan, Commissario delle missione della Religione Serafica, e visitatore attuale di questo Collegio, s'è fatto per suo ordine, questo inventario di tutte le cose di questo Collegio e visitò il tutto con le PP. discreti presenti, e trovò tutte le cose del Collegio nella maniera che stanno qui retroscritte; e non avendo detto Collegio da tanti anni altri inventarij ordinò di costruire questo intiero Inventario in questo, et in un altro Libro, de quali Sua P. M. R. ordina che una stia sempre nell'Archivio del Collegio, e l'altro appresso il Guard.° per oviare ad ogni fraude e negligenza che potesse per l'avvenire occorrere; e Sua P. M. R. comanda che tutti quelli bonificamenti che si faranno in tutte l'officine del Collegio per l'avvenire, siano puntualm.te notati in ciascuno di questi libri, acciò che niente si perda; et il Guard.° pro tempore deve dare conto al Suo successore d'ogni cosa. E per esser tutto questo la verità, e così disposto, Sua P. M. R. assieme con li PP. Discreti del Collegio lo fermorono di proprio pugno, con metter anco il sigillo del Collegio il giorno et anno come sopra.

Fr. Antonio Llinas Comiss.us Visitator
Fr. Bon.v. Brennagh Guard.
Fr. Bonra Granellus discretus
Fr. Michael Tonerus discr.
Fr. Petrus Warren discr.
Fr. Bonavra Baronus discr.

De Mandato S. Pat. Rmae
fr. Josephus...
Secretarius...

L. ✠ S.



BULL OF FOUNDATION

(Last page).

## Crisis in the history of the College

(1691). (1)

*Monsieur,*

Le Collège de St. Isodore a Rome ayant été originairement fondé pour les Religieux Irlandois de l'ordre de St. Francois, et toutes les fois qu'on leur a disputé les droits qui leurs ont été cy-devant accordés, ils ont eu audiance des Saints Peres pour justifier leurs titres: ce qu'ayant pleinement fait, ils ont én consequence obtenu des Bulles qui confirmoient le droit, et la paisible possession à ceux de la Nation Irlandoise seulement, avec plusieurs privileges.

Mais depuis la malheureuse revolution d'aujourdhuy de l'Angleterre les Espagnols qui én veulent aux Irlandois à cause de leur fidelité et de leur attachement inebranlable à leur Roy legitime ont travaillé et persistent encore dans leur dessein depriver ces pauvres Religieux dudit College, et trouuans que les plus considerables de la maison étoient morts, il sont exterminé plusieurs de ceux qui ŷ êtaient resté à cause qu'ils ont refusé de renoncer aux dits Bulles et privileges.

Par cette voye le Pere Diez Espagnol ayant gaigné sur le reste dispose du College comme bon luy semble: de sorte que cette fondation des pauvres Religieux Irlandois à Rome courre risque d'être entièrement perdüe ou alienée comme plusieurs autres ont êtées par de semblables artifices.

Ce qui oblige les dits Religieux d'implorer par mon entremise le secour de Vôtre Protection que je vous prie d'avoir la bonté de leur accorder comme Vous me l'avez promis, et de leur prester Vôtre appuy pour la conservation de leur dit College én obtenant du Saint Pere en mon nom la restitution de leurs anciennes Bulles et privileges, et qu'il plaise à Sa Sainteté d'eloigner du dit College tous ceux qui se trouveront opiniatres à persister dans les intrigues irregulierres de ce Pere Diez, et d'assurer à Sa Saintèté que la grace qu'Elle aura la bonté d'accorder én cela à ces pauvres Religieux ne me sera pas moins agreable que c'est par l'entremise genereuse de Vôtre Eminence qu'elle sera obtenüe.

*Endorsed by a different hand:* Memoire touchant le Colege de St. Isidore (1697?).

(1) MS. Carte 208: in the Bodleian Library, Oxford.

## Extract from Porter's "Systema Decretorum" on same subject (1).

Defuncto Gregorio creatus est Pontifex Urbanus VIII antea Masseus Barberinus Florentinus vir beneficentissimus; qui collegium S. Isidori in Urbe concessit fratribus Minoribus nationis et provinciae Hiberniae anno 1625, inhibens per Apostolicam costitutionem ne ullus alterius nationis, exceptis fratribus laicis ibidem moraretur religiosus, idque ut praefatae nationis fratres in eodem collegio sacris litteris imbuti fidem Catholicam in ditionibus Britannicis praedicarent et propagarent, ut strenue hactenus et verbo, et scripto praestiterunt; eluxit in ea fundatione venerabilis viri Lucae Wadingi, singularis industria, assiduus labor, et indefessa sollicitudo: expertum est idem collegium excellentissimae domus Barberinae praesertim duorum Eminentissimorum Cardinalium Francisci et Antonii Barberini liberalem munificentiam, et eximium patrocinium licet nunc flebiliter gemat sub duro jugo quorumdam exterorum fratrum qui spretis ejus privilegiis, contemptis Apostolicis Constitutionibus ejusdem loci susquedeque, omnia vertunt et Patientiam fatigant.

## Rescript of Innocent XII. issued, apparently, in consideration of above appeal (2).

INNOCENTIUS PAPA XII

Ad perpetuam rei memoriam Prospero felicique Regimini ... Collegii S. Isidori de Urbe fratrum Provinciae Hiberniae Ordinis Minorum S. Francisci Strictioris Observantiae, seu Recollectorum noncupatorum, quantum cum Domino possumus consulere, ac dilectum filium Bonaventuram Poerium Ministrum Generalem dicti Ordinis specialibus favoribus et gratiis prosequi volentes, eumque a quibusvis Excommunicationis, Suspensionis, et interdicti, aliisque Ecclesiasticis Sententiis, censuris et poenis a jure vel ab homine, quavis occasione, vel causa latis si quibus quomodolibet innodatus existit, ad effectum praesentium dumtaxat consequendum, harum serie absolventes, ac absolutum fore censentes, supplicationibus ejusdem Bonaventurae Ministri Generalis, nomine nobis super hoc humiliter porrectis inclinati ut de caetero Collegium praefaturi exacte

(1) PORTER, *Systema Decretorum Dogmaticorum ab initionas centis Ecclesiae* (Avenione, M DC XCIII, p. 670).

(2) Archives, St. Isidore's.

ac praecise juxta dispositionem Constitutionis fel. rei. Urbani Papae VIII., super erectione Collegii hujusmodi emanatae, nec non Statutorum in limine ejus fundationis editorum regi et gubernari debeat, Auctoritate Apostolica tenore praesentium perpetuo statuimus praecipimus et ordinamus. Praeterea omnia et singula circa memoratum Collegium, tam a Nobis et Romanis Pontificibus praedecessoribus nostris, quam a quibusvis S. R. E. Cardinalium Congregationibus, ac ipsius Ordinis Superioribus hactenus quoque modo contra formam Constitutiones et Statutorum huiusmodi forsan ordinata decreta seu concessa, Auctoritate et tenore praefatis, quoad ea quae Constitutioni et Statutis praedictis adversantur itidem perpetua revocamus, annullamus et cessamus, abrogamus et abolemus. Decernentes easdem praesentes Literas semper firmas validas et efficaces existere, et fore, suosque plenarios et integros effectus sortiri et obtinere, ac illos ad quos spectat, et pro tempore spectabit, in omnibus et per omnia plenissime suffragari, et ab illis respective inviolabiliter observari. Sicque in praemissis per quoscunque Iudices ordinarios et delegatos, etiam causarum Palatii Apostolici auditores, iudicare et definire debere, ac irritum et inanem. Si quid desuper a quoquam quovis Auctoritate, scienter vel ignoranter contigant attentari; non obstantibus praemissis ac constitutionibus, et ordinationibus Apostolicis, nec non quatenus opus sit Collegii ac Provinciae, et ordinibus hujusmodi etiam juramento, confirmatione Apostolica, vel quovis firmitate alia roboratis Statutis, et Consuetudinibus priveligiis quoque indultis, et literis Apostolicis in contrarium praemissorum quomodolibet concessis, confirmatis et innovatis quibus omnibus et singulis, eorum tenores praesentibus pro plene et sufficienter expressis, et ad verbum insertis habentes, illis aliis in suo robore permansuris, ad effectum praemissorum hac vice, dumtaxat, Specialiter et expresse derogamus caeterisque contrariis quibuscumque.

Datum Romae apud S. Mariam Majorem sub annulo Piscatoris die 20 Julio MDCXCII.

L. FRANC. Cardinalis ALBANUS.

## Order of the Day at St. Isidore's in Retreat Time.

*Dispositio temporis pro exercitiis spiritualibus (1).*

A sexta matutina ad 7$^{am}$. intererunt Horis, quibus finitis, et dato signo a praefecto, ad cellas redibunt.

A 7$^{a}$. ad 8$^{am}$. lectioni librorum spiritualium vacabunt.

(1) Archives, Merchant's Quay.

Ab 8ª. ad 9ªm. ea quae legerunt, contemplabuntur.

A 9ª. ad 10ªm. conscientias suas exacte et devote discutient; quantum vita spirituali profecerint, quantum defecerint, diligenter examinabunt.

A 10ª. ad 11ªm. orabunt pro statu S. R. E., Regni Iberniae, et hujus Collegii.

Ab 11ª. ad 12ªm. Communitati intererunt, qua finita, simul ad Chorum oraturi convenient.

A 12ª. ad 1ªm. Orabunt pro vivis et Defunctis, Benefactoribus, et Parentibus.

A 1ª. ad 2ªm. Charitatis, humilitatis, et obedientiae gradus, et munera animo revolvent, et pia quaedam proposita in eisdem virtutibus proficiendis facient.

A 2ª. ad 3ªm. orabunt pro statu nostrae afflictae patriae, et Provinciae, pro extirpatione heresum, et concordia Principum Catholicorum.

A 3ª. ad 4ªm. resument libros spirituales pro eruendis punctis in Conferentia proponendis.

A 4ª. ad 5ªm. convenient ad Conferentiam.

A 5ª. ad 6ªm. animo revolvent puncta in Conferentia proposita.

A 6ª. ad 7ªm. Choro intererunt.

A 7ª. ad 8ªm. finita Communitate, iterum ad Chorum simul redibunt, inde cellas repetent.

Ab 8ª. ad 9ªm. et inde usque ad 2ªm. strictissimum silentium servabunt.

A 2ª. ad 4ªm. Choro intererunt, deinde facto signo a praefecto ad cellas sine tumultu redibunt.

A 4ª. ad 5ªm. denuo examen conscientiae facient.

A 5ª. ad 6ªm. lectioni piae vacabunt.

HAEC ET RELIQUA AD DISPOSITIONEM R. A. P. GUARDIANI.

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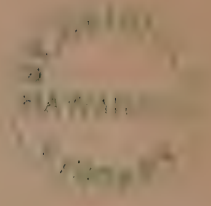

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